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American Prosperity and the Section Man's Wage

We are now well into another year and hear much talk of prosperity, past, present and future, while starvation wages continue for hundreds of thousands of American wage earners. For some, chiefly the big business elements, there is much of reality in the prosperity propaganda we encounter with such frequency. For others, as for example political trumpeters, it affords material for use on the ears of people in the present politically important year. This propagandistic talk of universal prosperity has led the people to close their eyes to the condition of many underpaid workers. For many wage earners, especially the railroad Maintenance of Way workers, engaged in the important and hazardous work essential to the very upkeep of the nation's transportation system, prosperity talk falls upon their ears like hollow and jeering mockery.

According to the Wage Statistics Reports of the Interstate Commerce Commission there was an average of 213,389 track and roadway section men for the year 1926, whose average earnings for the year were \$884.00. For these earnings they were reported to have worked 2,357 straight-time hours and 113 overtime hours or a total of 2,470 hours, whereas a full year's work is considered 2,448 hours. That is to say, a full eight-hour day for every day of the year, less 52 Sundays and 7 recognized holidays, equals 2,448 hours. Dividing the \$884.00 annual earning by the 2,470 hours worked, we find their average hourly earning to be a fraction under 36c per hour, 35.8c to be exact. The average for the first nine months of 1927 has remained the same.

This same report of the Commission covered 2,315 crossing and bridge flagmen and gatemen who earn an average of \$903.00 in 1926 and who worked 160 days, or all but 5 days in the year. Their hours range from eight to twelve per day with a small number working thirteen hours while others work in parts of days.

Other classes represented by the Brotherhood of Maintenance of Way Employes suffer wages almost as outrageously inadequate but the value of this article might be enhanced by confining our reference to one class; and since 213,389 section men, on the basis of the average family of five, represent 1,066,945 persons—men, women and children—this unreasonably paid group is selected.

The work of section men requires training and skill and is a hazardous type of work. These men also assume a pronounced responsibility and like-

wise suffer from irregularity of employment. Notwithstanding these facts their wages are below those paid common, unskilled laborers in the nation's prominent industries. From 1920 until 1926 their wages were established by the United States Railroad Labor Board upon which the public had the determining vote. The public is therefore largely responsible and should be interested.

First, as to training and skill, they must be qualified to adjust switch points, gauge track and do other types of work requiring skill and necessitating training. The trackman performs his work under fast freight and passenger traffic and with the use of many tools and mechanical devices that common, unskilled laborers could not be expected to use safely and properly. He works with mechanical tie-tamping machines, pneumatic wrenches, rail saws, mechanical ballast cleaning devices, weed cutters and other machines unknown a few years ago. He must use such tools as wrenches, hammers, adzes, jacks, bars, chisels, axes, spike pullers, claw bars, spike mauls, rail tongs, track gauges, track levels, etc.

At the convention of Roadmasters held in Buffalo, N. Y., September, 1927, the Committee of Railway Authorities and Officials Dealing With the Re-Arrangement of Track Work stated in part:

"Despite the opinion of some that track laborers need no special training, track work is a specialty and trained men are required for efficient and economical upkeep of the sections."

At this same convention of railway officials, the Committee on Practical Education of Trackmen stated that:

"As a foundation for both teaching and training, this committee believes that a special book of rules and instructions for trackmen and bridge and building men should be in effect upon every railroad employing a considerable force."

However, despite these important facts, the railroads insist upon such shamefully low wages that even after the Brotherhood has exhausted its efforts to obtain something better the wages of section men are less than 36c an hour and in 1926 averaged \$884.00 for the year. This wage is well below that of common unskilled labor in other industries as reported by the United States Bureau of Labor Statistics.

For evidence of the hazards of employment we turn to Mr. Thos. H. Carrow, Supervisor of Safety, Pennsylvania Railroad, and Chairman of the Safety Section of the American Railway Association. At the 44th Annual Convention of Roadmasters in 1926, he stated that 31 per cent of all deaths to

employees on American railroads were Maintenance of Way men, and 22 per cent of all the injuries. This class represents 24 per cent of all the railway employees and suffers 31 per cent of the deaths. Track and roadway section men suffered 233 deaths and 15,706 injuries. Some insurance companies will not accept them at all because of the risk, and those that do, almost without exception, increase the rate or advance their years to equalize the hazards, and, their average wage is 35.8 cents per hour.

The Interstate Commerce Commission recognizes the responsibility assumed by trackmen in flagging trains, a routine task performed when tracks are obstructed, and in its Accident Investigation Report No. 29, the Commission makes the following comment concerning a wreck on the Louisville and Nashville, August 12, 1926, for which a section man was held responsible:

"The requirements of safety would seem to dictate fully as high a standard of duty and responsibility for maintenance of way flagmen as exists for train flagmen, especially during the performance of such important work as changing out-rail, and they should be required to devote all their attention to flagging duty."

The above wreck resulted in two deaths and one injury, and still another wreck in April, 1926, on the Missouri Pacific, from which two deaths and several injuries resulted was, according to the Interstate Commerce Commission:

"Caused by failure properly to protect the work of removing a rail, for which a section laborer was responsible."

The fact that this work is irregular is brought out in the employment figures as reported by the Interstate Commerce Commission. In 1926 the average number for the year was 213,389, while the number in January was 176,157, increasing to 242,737 in July. When winter comes employment goes on for 66,580 of those employed in July.

But regardless of these relevant circumstances the wage in itself is a disgrace to American industry. Common sense is all that is needed to convince anybody that the physical, educational, recreational and spiritual needs of a family cannot be provided for on 36c an hour, or \$73.66 a month, or \$884.00 a year. I defy any railway executive, any member of a railway board of directors or any economist to publicly indorse a wage of \$884.00 a year and claim it to be adequate for the maintenance of a family.

It is also well known that the monthly and yearly earnings will fall even lower in individual cases, for inclement weather, sickness and lay-offs will cause some loss of time.

In my statistical research I have attempted to collect all budgetary studies of prominence and have 43 thrown together in table form. The lowest of these is one by the National Industrial Conference Board for Pelzer, S. C., a small cotton mill town, where this employers' association budget called for \$1,357.09 in 1920 and at present prices will call for approximately \$1,100.00. This is the lowest budget I have been able to find as coming from any prominent source and even this one, by an association of thirty odd big business organizations, and covering a low cost and low wage territory, calls for \$116.00

more than the section men are reported to earn for the United States as a whole. In the South Carolina territory, where section men are paid as low as 16c an hour, their average monthly wage (204 hours) will amount to only \$32.64, and if they are permitted to work a full and complete year (2,448 hours) they will earn \$391.68, or a little better than one-third of the estimate based on the nation's lowest prominent budgetary study.

According to statistics published by the Bureau of Internal Revenue at Washington the average annual income per person gainfully employed is now more than \$2,000.00, or nearly one-third more than the average annual income during 1921. By way of contrast the section man's 1926 average annual wage of \$884.00 is approximately 10 per cent less than his income of \$969.00 in 1921.

It must be borne in mind that we are not discussing wage rates in China, but in the proud and prosperous United States, whose President and Cabinet members seem to delight in spreading the good news of high wages and prosperity.

With his usual brevity of speech, President Coolidge condemned the wages of unskilled laborers in his Hammond, Ind., speech, June 14, 1927, when he said:

"While we have reached the highest point in material prosperity ever achieved, there is a considerable class of unskilled workers who have not come into full participation in the wealth of the nation."

It is not known to what particular group, if any, the President referred, but since the surveys of the Bureau of Labor Statistics show section men to be below the wages of all common labor investigated the President must have had section men in mind.

(To Be Concluded)

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Sterilization By Law

VI

Sterilization and the Supreme Court of the United States

Waiving aside all considerations of morality or the rights of the individual, the Supreme Court of the United States, in a decision of May 2, 1927 written by Mr. Justice Holmes, upheld the constitutionality of the Virginia sterilization law.

The decision was given in the *Buck v. Bell* Case. Carrie Buck, a feeble-minded white woman who had been committed to the State Colony for the Feeble-Minded, was ordered to be sterilized under the provisions of the law of Virginia. Hereditary feeble-mindedness appears to be established in her case. She is the daughter of a feeble-minded mother, and herself the mother of an illegitimate child. At the time her case came up for judgment she was eighteen years old. Mr. J. H. Bell, Superintendent of the State Colony, was ordered to perform the operation of salpingectomy for the purpose of making her sterile.

¹) 47. Supreme Court Reporter, 584.

Mr. R. G. Shelton, her guardian and next friend, appealed her case to the Supreme Court of Appeals of the State of Virginia; in this court she lost her case. It was next carried to the Supreme Court of the United States. This court affirmed the judgment of the lower courts against her, holding that the State law authorizing the sterilization of mental defectives was not void under the Constitution of the United States. For the argument had been advanced before the court in behalf of Carrie Buck that the order of sterilization violated the Fourteenth Amendment of the Constitution. This amendment assures to every citizen a due process and equal protection of the law.

Was the process of law duly observed? Mr. Justice Holmes stated that it was. The superintendent had first presented a petition to the special board of directors of his colony in which he stated the facts and the grounds of his opinion, verified by affidavit. Notice of the petition and of the time and place of hearing in the institution had then been served upon Carrie Buck and her guardian, Mr. Shelton. The evidence had all been reduced to writing. Upon their refusal to submit to the decision of the board, the case had been carried to the Circuit Court of the County. This court had considered the record of the board and other evidence offered it, but had affirmed the order. Finally, the Supreme Court of Appeals of the State of Virginia had heard the case and had affirmed the judgment. "There can be no doubt," writes Mr. Justice Holmes, "that so far as procedure is concerned the rights of the patient are most carefully considered, and as every step in this case was taken in scrupulous compliance with the statute and after months of observation, there is no doubt that in that respect the plaintiff in error has had due process of law."

Was equal protection of law given? It had been argued that since only the inmates of the State hospitals and colonies for the feeble-minded, idiots, imbeciles and epileptics were held subject to the law, and none of the other mental defectives who were outside of these institutions within the confines of the State, the provision of an equal protection of the law had been violated. To this Mr. Justice Holmes replied "that the law does all that is needed when it does all that it can, indicates a policy, applies it to all within the lines, and seeks to bring within the lines all similarly situated so far and so fast as its means allow." He expressed it furthermore as his opinion that the operations permit the inmates to be returned to the world and in consequence more and more will be brought into the institutions to whom the law may then be applied, so that in the end "the equality aimed at will be more nearly reached."

The decision makes it clear that so far as the legal procedure was concerned the constitutionality of the law could not be contested. This fact should open the eyes of those who think that the Constitution protects all rights, immunities, and liberties of the citizens of this country. It should be remembered that "under the principles of judicial review, as they have been evolved by the courts, a statute cannot be declared void unless it transgresses some

particular provision of the written Constitution."²⁾ It is, therefore, in the legislative halls that measures menacing natural rights should be combatted.³⁾ It is a mistake to trust too much in the misconceived power of the Supreme Court of the United States.

Granting that the legal procedure had been scrupulously observed the question still remained whether the law should not be declared unconstitutional because it went beyond the police powers of the State. This power Mr. Justice Holmes himself defined in another memorable case,⁴⁾ seventeen years ago, in the following terms: "The police power extends to all great public needs. It may be put forth in aid of what is sanctioned by usage, or held by the prevailing morality or the strong and preponderant opinion to be greatly and immediately necessary to the public welfare." It is a power based on the obligation of the State to promote by its regulations public health, public morals and public safety.⁵⁾ Of its nature it implies a very flexible power which may be widened or narrowed in accordance with the views of the justices in the Supreme Court as to what constitutes a great and immediate need of the public welfare. Difference of opinion among them as to the scope of the police power of the State has led in the past to divided decisions, in some instances as close as a five to four decision in respect of the constitutionality or unconstitutionality of the law under review.

In the case of the sterilization law of Virginia reasons were presented by the Court, on the grounds of which the Court held that the State of Virginia had not transgressed its police power. The only one to dissent from the opinion written by Mr. Justice Holmes was Mr. Justice Butler; however, he gave no reasons for his dissenting opinion.

In view of the fact that Carrie Buck is the probable potential parent of socially inadequate offspring, likewise afflicted, it was reasoned, she may be sexually sterilized to promote her welfare and that of society. The public welfare may call upon the best citizens for their lives, and therefore it would be strange if it could not call upon those who already sap the strength of the State for these lesser sacrifices, often not felt to be such by those concerned, in order to prevent our being swamped with incompetents. Furthermore, the world is benefited, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society prevents those who are manifestly unfit from continuing their kind. Three generations of imbeciles are enough. Finally, the principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes.⁶⁾

It will be observed that sterilization is in no wise considered in its ethical aspects. To say that the State in its legislation need not consider the ethical phase of its legislative measures is to enunciate a

²⁾ Mott, "Due Process of Law," p. 271.

³⁾ Ryan, John A., Human Sterilization, p. 9, Pamphlet, N. C. W. C., Washington, 1927.

⁴⁾ Noble State Bank v. Haskell, 219 U. S. 110 (1911).

⁵⁾ Bacon v. Walker, 204 U. S. 311, 317, 318.

⁶⁾ Buck v. Bell, 47 Sup. Ct. 585.

very dangerous principle. As soon as the State sets itself above ethical standards it has opened the door to the application of the maxim that the end justifies the means, be these right or wrong; for as long as the end is good, in this instance the public welfare, any means that will promote this end may be legitimately used by the State. Thoughtful men will, therefore, look askance at any legislation or decisions on legislation that disregard the ethical aspects of an enactment.

Neither was there anything said about the natural rights of an individual in relation to the welfare of the State. This, too, is important. The natural rights of an individual, though he be socially incompetent, can not be lightly regarded. There is too much involved. Past experience has shown that any breach opened in these rights is usually widened in the course of events, until ultimately government develops into tyranny. The final aim of the advocates of sterilization by law is clearly set forth in the draft of a model eugenical sterilization law by Mr. Harry H. Laughlin, according to which all socially inadequate persons would be sterilized. These are defined as those unfortunates who "fail chronically in comparison with normal persons to maintain themselves as useful members of the organized social life of the State."⁷

Such aims set at naught the rights of individuals in favor of an omnipotent State. The philosophy of Hegel, whose theories on the absolute State have done incalculable harm to the fundamental principles of sound statecraft, appears in a new garb. Bluntschli, whose absolutistic theories of State were so roundly denounced during the war, is outdone by many of the social reformers of this day. The rights of the individual as compared with those of the State dwindle into insignificance. It will ever remain a sound principle among men that the State exists for the welfare of its subjects, and not they for the State.

But has the individual, as a component part of the State, absolute rights? Certainly not. Many limitations are set by legislative action to the exercise of the individual's rights. The burden of proof is, however, in every instance placed on the State. That is, the State can not use its power of limitation without weighty reasons. In his decision Mr. Justice Holmes has, therefore, overturned his own principle according to which the police power of the State can be "put forth only in aid of what is sanctioned by usage, or held by the prevailing morality, or the strong and preponderant opinion to be greatly and immediately necessary to the public welfare."

Sterilization is not sanctioned by usage; eugenical legislation is practically nowhere resorted to except in the United States, and then again in only some of the States of the Union. It is not held to be the prevailing morality; in fact it is contested by a great number of experts on questions of morality, whose authority deserves to be considered. It is not the preponderant opinion that sterilization is "greatly and immediately necessary to the public welfare."

⁷) Laughlin, Harry H., *Eugenical Sterilization*, quoted by Dr. Ryan, op. cit. p. 3.

As has already been shown the menace of being swamped with incompetents is greatly exaggerated the policy of segregation has proved its worth; men who have a right to be heard on the question of compulsory sterilization, such as the members of the National Committee for Mental Hygiene, have stated it as their definite opinion that sterilization does not solve the difficulty it is expected to solve and that it creates others.

It need not be shown that there is a vital difference between directly maiming a person and asking a citizen to subject himself to the danger of being maimed or even killed, as in war. In the latter instance the State neither maims nor kills; its call to sacrifice is in no way parallel to sterilization, by which the State takes direct action and maims one of its subjects in order to protect itself. Similarly the law of compulsory vaccination offers no analogy to the law of sterilization; the point of compulsion is the only point of analogy, and this is precisely in question. Would vaccination imply a maiming for life as to an important function it is to be questioned whether the State would so universally resort to it, especially if there were other means at hand to achieve the same purpose. Segregation achieves what sterilization seeks to achieve, and yet more. It prevents morons from being set loose on society, thus becoming the carriers of loathsome diseases and a danger to the morals and perhaps even the life of children and women. Eugenical sterilization might return Hickmans and Hotellings to the world; segregation never. The public welfare is best protected by segregation. It may be more costly in terms of money; but socially legislative short-cuts at the expense of fundamental human rights have in the end proven themselves more costly still.

It is not impossible that the Supreme Court will reverse its decision if the full facts touching on sterilization are laid before it. Such reversals have been made in the past. In the famous *Lochner* case in 1905, for instance, the highest court in the land set aside a statute giving a ten-hour day to New York bakers, but in 1917, with many more scientific facts available as to the evil effects of long hours, the United States Supreme Court upheld the Oregon ten-hour law. The difficulty of obtaining a reversal should, however, not be underestimated. The best place to combat dangerous legislation is in the legislative halls and not in the courts of the land. The courts often have no other option but to declare for the enforcement of the law, once it has been enacted, even though they are of the opinion that the law is impracticable and unwise. It is often overlooked that it is not the purpose of the courts to sit in judgment on the wisdom or unwisdom of the legislative enactments of the representatives of the people.

A. J. MUENCH, S. Sc. D.

"To do good work, whether you live or die"—it is the entrance to all Princedoms; and if not done, the day will come, and that infallibly, when you must labor for evil instead of good.

RUSKIN, FORS CLAVIGERA.

At Interesting Episode in the History of the Center Party

It seems remarkable Governor Smith's defenders against the imputation, he might, were he to be elected President of the U. S., and granted the occasion, bow to Rome's dictates, should have neglected to point to the attitude of the German Center Party toward the advances of Leo XIII's Papal Secretary of State, Jacobini, who suggested they should accede to Bismarck's demand for a seven years' military budget.

The wily chancellor of the German Empire had turned to Rome for assistance when it became certain that the Reichstag would not grant him the means demanded by the Government, intent on increasing the strength of the German Army without being forced to submit to the Reichstag annually a request for funds for that purpose. He suggested to the Vatican, it would benefit both the Church and the German Catholics if the Center Party were to vote for the seven years' budget, and since the unjust and oppressive Kulturkampf had not as yet been officially terminated, the Roman authorities were found willing to undertake the step recommended by Bismarck.

Accordingly, the Secretary of State, Jacobini, addressed a communication to the Papal Delegate at Munich, di Pietro, dated Rome, Jan. 3, 1887, with instructions to acquaint the Center Party's leaders with its contents. They were told that it seemed advisable they should comply with the demands of the Government both for patriotic reasons and because their attitude would redound to the welfare of the Catholic cause, the people and the Church, in Germany. Those, to whom the communication was addressed, showed not the slightest hesitancy to declare their position, which was entirely at variance with the suggestions conveyed to them by the Papal Delegate. On Jan. 16, of the year mentioned, the Baron von Franckenstein, at the time one of the Center's most distinguished leaders, addressed a lengthy communication to the Papal Delegate, containing the memorable statement:

"Je n'ai pas besoin de dire que le Centre fut toujours heureux d'exécuter les ordres du Saint Siège, lorsqu'il agissait des lois ecclésiastiques, mais je me suis permis d'écrire déjà en 1880, qu'il était absolument impossible pour le Centre, d'obéir à des directives données pour des lois non ecclésiastiques. Selon moi il serait un malheur pour le Centre et une source de désagréments bien graves pour le Saint Siège, si le Centre demandait, pour ces lois, qui n'ont rien à faire avec les droits de notre sainte Église, des instructions du Saint Père." 1)

"I need not say that the Center Party has ever considered itself bound to follow the directions of the Holy See whenever ecclesiastical legislation was at issue. However, as early as 1880 I took the liberty to call attention to the inability of the Center to carry out such directive suggestions when applying to non-ecclesiastical laws. In my opinion it would be a misfortune for the Center Party and a source of grievous annoyances for the Holy See were the Center to request from the Holy Father instructions concerning measures not affecting the rights of the Church."

In closing Baron von Franckenstein requested to be informed whether the Holy See was of the opinion that, under existing conditions, the Center Party was no longer necessary. In which case both he

and most of his friends would not, in the future, accept office.²⁾

Cardinal Jacobini made haste to reply; this second communique on the question, likewise addressed to the Papal Delegate at Munich, dated Jan. 21, admits the Center to be a *political* party, which had always been granted *full freedom of action*. The letter goes to some length to explain why the Holy See had considered it desirable to communicate to the German Center Party the suggestion to grant the Government's demand for a seven years' army budget. It was led to do so in the hope, such action on the part of the Centrists would mitigate the unfortunate conditions created by the Kulturkampf and lead to the abrogation of the unjust and discriminatory laws still in force. The Holy See had been prompted in its action by the consideration that the interests of the German Catholics were identical with its own, and because of the wish of the Holy See to always further the former.

Thwarted in his attempt to force the Center Party with the aid of Rome to come to his aid, and lacking the necessary votes for a majority otherwise, Bismarck forced the issue by dissolving the Reichstag, thereby placing the ultimate decision in the hands of the people. He expected especially the Catholic voters to back him up once they were told the Centrists had failed to abide by suggestions emanating from the Vatican. But while every other party, which had opposed the budgetary measure of the Reichskanzler, who commanded a strong "reptile-press," lost a number of seats, the Center Party gained 240,000 votes and returned to the Reichstag with ninety-nine members. Moreover, on March 4, 1887, a party caucus declared itself absolutely in harmony with the attitude of its leaders, foremost among whom was the great Windthorst.

Nor should a remarkable opinion bearing on the subject, expressed by one of the greatest Popes of modern times, Pius X, be overlooked in this connection. Addressing the Archbishop of Cologne, Cardinal Fischer, on Oct. 30, 1906, Pius X praised the energetic, judicious wisdom of the German Catholics, who, "in all spiritual matters, desire to abide by the authority of the Holy See," while he explicitly emphasized that "this obedience grants everyone, as continued experience demonstrates, full freedom in all those matters which do not pertain to religion" ("cuique relinquit libertatem quoad ea quae religionem non attingunt").

It is impossible, of course, to determine once and for all what may or may not pertain to religion. It is nevertheless nonsensical to live in fear that in the course of historical events at sometime or other, some questions may arise, which may make of

2) Georg Arbogast, Freiherr von und zu Franckenstein, born 1825, died 22. Jan. 1890. Party leader in the Reichstag from 1875-1890; First Vice-President of that Parliament from 1879-1887. His widow, Julia von Franckenstein, is still living, at Innsbruck, Tirol, almost 90 years old, impoverished by the post-war deflation. The Bureau has managed to send her a donation at Christmas for the last 4-5 years; Baroness von Pastor, wife of the great historian, having called our attention to her neediness.

1) Hüsken D. Ed., Ludwig Windthorst, Cologne, 1911, 232.

Catholics conscientious objectors, who perceive it to be their duty to obey God rather than men, either individuals or majorities, seeking to force an issue which admits of no compromise. Nor would we deny that in some emergency of a moral or religious nature, Christ's Vicar on earth might not instruct the faithful to remember their obligations to God and the moral law and to perform their duty in accordance with the dictates of the Christian conscience. No such emergency has arisen in over 150 years, or since the day on which the American people declared their independence. Why then conjure by constant invocation the spectre of papal interference in the political affairs of America? Such attitude is not born of reason, but of blind fear, nurtured by the intolerance of past centuries and the passions they created. Are they to haunt us evermore, even in the present crisis of the world?³⁾

F. P. K.

Training the "Prosperous" Farmer to Spend

Producers of advertising space are trying hard to convince manufacturers and dealers that it will profit them to engage in advertising campaigns for the purpose of inducing, or seducing, the farmer and his family to increase his wants and buy their wares. If one may believe the *Corn Belt Farm Daily's* News Letter, the farmer has already "adopted a new standard of living, and will not be satisfied with anything short of it."

"That standard," says one of the recent letters on the agricultural situation, emanating from the source indicated, "calls for the things found generally in city homes—running water, electric lights, radio, books, magazines, decent furniture, something to spend for recreation, and of course, the automobile, often two cars—one for business and one for pleasure. In addition farm equipment must be the best the market affords, for economy of production."

Paid out of accumulated funds, the acquisition of none of the things enumerated would be unreasonable. Unfortunately, all too many farmers are no more able to purchase the more expensive articles mentioned in this list and to pay for them out of their surplus, than those city-dwellers, who go into debt in order to satisfy the urge to obtain comforts and luxuries above their means. There is this difference: Whenever the farmer decides to adopt the policy, already in vogue with so many wage workers and white-collar men, to buy furniture, radio sets and other modern household necessities, irrespective of any plans for future economic independence, he is sealing his doom—in fact, the doom of the class of which he is a member and, in the end, of farm ownership. The farm, which is his capital

as well as the home of his family, must suffer and ultimately slip from the farmer's grasp, when he succumbs to the enticing suggestions of commercialism to spend more liberally than heretofore of his income on the wares produced in ever-growing quantities by our expanding industries.

Those who are trying to induce him, for selfish reasons merely, to increase his wants—as they have taught the wage workers to increase theirs—arise assuring the farmer that he shall obtain better prices for his products, because an optimistic attitude on his part is necessary to their attempt at creating a better market for advertised wares in rural America. Thus the *Corn Belt Farm Daily's* letter declares that "if competent producers are to be kept on our farms, food prices must be high enough to supply these things" (named in the list above). "Farmers will quit," the statement continues, "unless this is the case. The farm family has no intention of skimping and drudging from year to year while relatives and friends in the city enjoy a relatively higher standard of living. It means also, since food production *must* continue, that it will continue only on the basis of affording these things, which in turn means a constantly expanding farm demand for them."

"To this extent," the letter concludes, "the farm market will be a larger and better market in future years than it has ever been in the past. . . . It is a new day on the farm, marked by more efficient production, better business practices and a higher standard of living." The latter, of course, constituting the essential in the mind of publishers of agricultural papers, the appeal to the advertiser to make use of the opportunity offered to assist the farmer toward that standard. While farm products may from now on realize better prices, and while it is to be desired that living conditions in rural America and on the farm may be much improved in the course of the next decade or two, still the American farmer will do well to remember they, who would entice him into increasing his comforts and the desire for luxuries, have an ulterior motive which is not necessarily compatible with his welfare and economic independence.

Production of manufactured wares has outstripped consumption, partly because certain classes of American goods find the world market glutted. Therefore, American manufacturers and dealers are bending every effort to increase consumption in the home market and the farming class has been pointed out to them by advertising mediums as the one element of our population which is not as yet saturated with manufactured goods, above all not with luxuries.

Those who engage in this game size up the prosperous farmer virtually with the same intention with which he surveys a marketable piece of cattle. Declares the letter referred to: "On the whole, farm income has increased at least ten per cent over last year, and in such states as Nebraska and Kansas the increase is much greater than that. This, of course, means an even greater increase in farm capacity to buy other things than necessities. The automobile

³⁾ Our policy is so well established and understood that none of our regular readers will interpret this article in any other sense than that in which it is written: It illustrates a principle without advocating a political party or a possible political candidate. A chance reader may, however, misinterpret its interest. Hence this statement. Ed. C. B. & S. J.

trade, for instance, is counting on a substantial increase in farm sales this year, and it is not likely to be disappointed."¹) Nor is it the only expression of this nature we have come across. *Farm Conditions*, a bulletin, issued quarterly by the Agricultural Publishers Association "to present facts affecting the sale of commodities to the farm population," according to a descriptive announcement contained in the heading of that publication, displays the good news: "Farm Buying Power Highest Since 1919."²) A circular addressed to advertising agencies and advertisers by the *Stockman-Business-Farmer Trio*³) emphasizes Secretary Jarline's optimistic statement regarding the present condition of agriculture in our country and the outlook for 1928. "A good year in 1927," he is quoted as having "stated orally January 4," "has enabled many farmers to pay off their debts so that the load of agriculture has been carrying for the past six or seven years is reduced, and less interest will have to be paid." Or, in other words, the farmer will have more money to spend! so, Mr. Manufacturer, Dealer, etc., come on, convince him that he cannot do without this, that and the other thing, exert yourself, talk him into purchasing what you have to sell, what you must sell, in fact. For don't we know business to be poor?

In order that advertisers may not fail to grasp the full meaning of the present situation, the circular referred to prints a statement by the Federal Reserve Bank of Cleveland, declaring the past year to have been "marked on the whole by a decline in general business," while agricultural prices had registered a gain during 1927. "Since January of this year (1927)," the same information continues, "the agricultural price index has risen from 143.4 to 154.7, while the non-agricultural index has declined from 149.6 to 144.9." From all of which the advertiser must, of course, draw the inference that it will profit him to set his cap for the prosperous farmer, who has thus far lacked so many comforts and luxuries to be found in the homes of city folks. That the purchasing power of the latter may have declined and affected trade adversely, among other things because of loss of income, or because they had permitted themselves to be induced to overbuy, may not have occurred to those making these statements.

Let us illustrate. From a reliable source we have learned of the case of a shoe worker, earning forty dollars a week, who married a clerk receiving a salary of twenty dollars. They rented a flat, paying forty-five dollars a month, which they furnished lavishly. The wife, a Catholic, continued at work, chiefly for the purpose of helping to pay for the furniture, bought on the installment plan, the debt incurred in this manner amounting to \$1400. Before long the man lost his job; in consequence it became impossible for them to meet their payments

on the furniture—sixty dollars monthly—which was soon removed by the dealers from what had seemed a home. The pair quarreled; he left, only to be apprehended by the police on the charge of having deserted his wife!

This may be an extreme case, but only respecting the amount of the debt, which was rather extraordinary considering the fact the man was in reality little more than a semi-skilled worker. Otherwise the case presented is typical enough, but one of many tragedies of a similar kind resulting from an artificially stimulated appetite for comforts and luxuries.

Now that city-dwellers of our country have been educated to satisfy their wants regardless of present purchasing ability or income, the rural population must be schooled to the same end. The first steps in this direction are those of the advertising mediums circulating in the rural districts, directing the attention of manufacturers and dealers to a class of consumers whose taste for spending should, they believe, be developed. That the farmer has the money, advertisers can no longer doubt. "The sum total of the farm wealth last year," writes Hoard's Dairy John, speaking for *Hoard's Dairyman*, "was thirteen billion, two hundred and eighty-five million dollars. This was brand new wealth, right out of the ground and never used before."⁴)

That others should wish to share it with the farmer is to be expected; it is to his interest and the interest of the nation that he should not dissipate the fruit of his toil, of his land and a bountiful nature.

F. P. K.

Warder's Review

Commercialism the Savior!

A few years ago a writer in *Printers Ink* declared for birth control, because restricting the size of the family increased its purchasing power. The price of a third child, for instance, suffices for the purchase of an expensive radio set!

"Radio," Mr. C. J. Roberts, President of the National Association of Music Merchants, recently declared, "is doing more to re-establish American home life than any other force with which I am acquainted." How splendid, how simple! How superfluous and useless the worries of moralists and reformers! Music hath not merely charms, but the power to save the American home, in spite of divorce, companionate marriage and the effects of kitchenette cooking and the delicatessen store!

Incidentally, Mr. Roberts reported nearly \$400,000 worth of radio apparatus sold by retail dealers during the last twelve months. So now, if Rotarians, Lions, *e tutti quanti*, will only lend their aid to double this sum—and the *Saturday Evening Post* will certainly give its back page to this noble effort at \$13,000 per—American home life may be permanently reconditioned! Now, some modern Julian Apostata may shout: "Commercialism, thou hast conquered!"

⁴) Circular Letter dated January, 1928.

¹) Vol. V., No. 1. Chicago, Jan. 14, 1928.

²) *Farm Conditions*, Chic. Jan. 1928, p. 1.

³) Consisting of *Ohio Stockman and Farmer*, *Pennsylvania Stockman and Farmer*, and *Michigan Business Farmer*.

Toward Co-operated Delivery of Commodities

The suggestion for the co-operated delivery of orders, recently discussed by British storekeepers, large and small, will not, *The Producer* believes, have permanent results. "Its day is not yet," the organ of the English C. W. S. declares. On the other hand, the journal emphasizes the wasteful extravagance of the manner in which "several laundries, bakers and milkmen are employed in crossing each others' routes in getting to their customers." The overlapping of delivery systems, so general in our country, is indeed a wanton addition to the cost of products and goods. In many a thoroughfare of a hundred houses, a dozen separate laundries, or milkmen or bakeries may be delivering wares. "All the expenses," as *The Producer* points out, "have to be borne by the consumer."

It were well if consumers bore this in mind. A change cannot be brought about suddenly, but on the other hand, so wasteful a custom should not be permitted to continue indefinitely.

"The Greatest Single Error in Modern Life"

A number of astonishingly sound doctrines are expressed in William Matthew Holderby's article on "A Nation's Menace—Her Children," published in a recent issue of the *Dearborn Independent*. Neither a Bishop von Ketteler, the great Dominican Albert Maria Weiss, nor Baron von Vogelsang, leaders of the Christian Social School, could have expressed more trenchantly the thought that the modern world is suffering from the consequences of atomization, which has substituted the individual for the family as the social unit.

Mr. Holderby declares: "*The greatest single error in modern life is a development of the individual as the unit of society.*" However, he is wrong in the assumption "that the Marxian philosophy in its development within the last half century has displaced the ideal of the family as the pivotal point about which revolves the organization of the industrial, religious, political and social expressions of life." The atomization of society, and the over-stressing of the rights of the individual, are outgrowths of Liberalism and originated in the social theories of the 18th century. Not Carl Marx, in spite of the low estimate placed on the family, as a social unit by Socialist doctrinaires, but Rousseau, author of "The Social Contract," is chiefly responsible for the anti-social doctrine referred to in the above quotation.

In the last analysis, however, the disintegration of the family in the Western World must be attributed to the man who declared marriage to be a "mere secular thing," Luther. By depriving it of its sacramental character he robbed this institution of its dignity and opened the way for the State to treat it as a mere contract, which might be dissolved at the will of the contracting parties, provided the former granted them permission to do so.

Divorce has helped to emphasize the error that the individual is the unit of Society, whose wel-

fare is paramount and who need not, therefore, accept the trials and burdens of unhappy wedlock for the sake of an institution which had been deprived of its social prerogative. The companionate marriage, suggested by Judge Lindsey and others, is but a logical sequence of these developments.

A Keyserling Epigram With Comment

The great need of America, Count Keyserling is quoted by newspapers as having declared since his recent arrival in our country, "is the emancipation of men rather than the emancipation of women."

Is it really America only that stands in need of this inversion? One of the few constructively conservative social thinkers of the 19. century, W. H. Riehl, who wrote over seventy years ago, at a time when the doctrines of Liberalism were overrunning Europe with the rapidity of an epidemic, opposed to the growing revolt of womanhood, as expressed in the emancipation movement, an entire chapter of his justly famous book on the family: "Die Emanzipierung von den Frauen"! Having presented an array of opinions and facts in proof of his assertion, Riehl declares: "Therefore, instead of an 'emancipation of women' an 'emancipation from women were indeed much more timely.'"¹) If society is to be saved, let us add, it must today be considered even more than that, an indispensable requisite for the reconstruction both of the family and the former.

Riehl, a Protestant, illustrates his contention by the following episode, among others. A group of French feminists in 1848 staged a demonstration in honor of the Minister of Justice of that time, Cremieux, who had introduced a new divorce law in the National Assembly. They greeted him with shouts of: "Long live Cremieux! Long live the divorce law!" "Modern women of this kind, from whom we must emancipate ourselves," Riehl adds, "do not even understand that solely and only a *very stringent* divorce law, which opposes the greatest difficulties to the dissolution of marriage, is instituted for the special benefit of women."²) All laws which make divorce easy to obtain, merely profit the unrestraint of men and are an insult to woman's dignity."³)

Since Riehl's days, emancipated women have advanced still farther! They have turned to birth control, revolting measures proposed in the name of eugenics, to companionate marriage, and what not. That a movement oppose these feministic termites, who are so sedulously engaged in destroying the social fabric upon which depend our culture and civilization, and emancipate us from them, is devoutly to be hoped for.

¹) Riehl, W. H. *Die Familie* (first published in 1854), 10. ed., Stuttgart, 1889, p. 84.

²) The reader will remember the author was a Protestant.

³) Loc. cit. p. 71.

⁴) Riehl's book on the family is the third volume of his "Die Naturgeschichte des deutschen Volkes als Grundlage einer deutschen Sozial-Politik," a work worthy of the attention of those who pin their faith and hope to organic, constructive social principles.

Contemporary Opinion

The larger the electorates, the greater the difficulty of marshaling them, and the more potent the political machine. . . . Present electorates are credulous to the last degree, and their decisions are visibly deflected by propaganda in many forms, for which modern conditions provide the amplest facilities.

LORD SYDENHAM,

in *Nineteenth Century and After*.¹⁾

The future of co-operation in the United States would seem to depend upon one of two possibilities. The continuation of education and propaganda may interest so many people and develop enough understanding of the subject to cause its expansion. Or profit business may fail to satisfy the masses of people, it may collapse, it may take too much profit. In the event that education does not change the public mind, or if profit business continues to satisfy the people, then co-operation can be expected to play but a small part in the economic and social life of the United States.

JAMES P. WARBASSE
in *What Is Co-operation?*²⁾

Let those who would be wise watch Tsana. Tsana is a lake in Northeast Africa; a little lake, less than fifty miles wide; but out of Tsana and the hills of Abyssinia wanders in a great curve the blue Nile; and away down at Khartum, the blue Nile joins the white Nile, which has flowed already a thousand miles from the Great Lakes; and these two together march down through Egypt making the Nile of history. The white Nile and the Nile below Khartum, England has grabbed. But the blue Nile belongs to Abyssinia. England would like to dam it and use its waterpower, but the Abyssinians are blocking them as they have blocked them before. They are flirting with American manufacturers and American capital to build that dam and England is solemnly warning America not to dare touch Tsana. Watch Tsana.

The Crisis

There is one significant thing in connection with American wages and that is: The organized wage earner is the only class of workmen who have a relatively high wage. This is true of the coal miners who belong to the United Mine Workers of America. Miners who are not members of the union—the typical non-unionists of West Virginia, Kentucky and other unorganized or partly organized states—are paid wages that are only subsistence. They eke out a living from day to day—when the

¹⁾ In an article on "Democracy through Liberal Spectacles." The author, who, when Governor of Victoria, had ample opportunities of studying a very advanced specimen of democratic government, examines from several standpoints the proposition enunciated by John Stuart Mill that "the ideally best form of government is that in which the sovereignty, or supreme controlling power, in the last resort is vested in the entire aggregate of the community."

²⁾ New York, 1927

mines operate—but that is all. There are no "extras"; there is no education for the children; none of the little so-called luxuries that are in fact necessities for the most ordinary dweller. The wage of the non-unionist in these and other fields will not permit. Three meals a day—sometimes—and plenty of hard work—that is the regimen of the unorganized worker. He merely subsists.

United Mine Workers Journal

The farmers need low-priced nitrogen fertilizers and cheap electric power to reduce their production costs. The American Cyanamide Company has promised the farmers cheap fertilizer if Congress can be induced to sell the company the government plant at Muscle Shoals. The American Farm Bureau Federation has apparently been fooled again and is coming out in support of private enterprise. Yet there is abundant technical opinion and facts in the Congressional Record showing that the cyanamide process of nitrogen fixation is much too expensive to even compete with present forms of nitrate fertilizers. By supporting this effort of the Power Trust to discredit government production of electric power and nitrates, the farmers are helping to weld onto their own ankles the shackles of slavery to the financial oligarchy. Will the church help them see the light of Truth?¹⁾

The Social Service Bulletin.²⁾

The Patriot has frequently drawn attention to the fact that an originally beneficent institution, the American Y. M. C. A., has been penetrated and diverted from its primary objects. Thus, it is now engaged in building up a boys' organization to be known as "The Pioneers," which has a suspicious resemblance to bodies with other than Christian aims. It is at least clear that the "Pioneers" are to form opponents of the Boy Scout movement, and to promote the specious cult of "World Brotherhood," with its international implications and rejection of national patriotism. An American correspondent points out that—

it can readily be seen how an organization of this type can be conducted with the express purpose of impairing the membership of the Boy Scouts without any apparent open opposition or any rules or by-laws to which exception can be taken.

There is now evident danger that organizations started with high aims can be perverted by intruding internationalist influences. In the case of the American Y. M. C. A. there is a curious entry in the "Intimate Papers of Colonel House" which may throw some light on this process:

17 November, 1923.—Talks with Warburg, Schiff, and Dodge. Dodge felt obliged to come, because they (Warburg and Schiff apparently) had just given him a substantial subscription for the Y. M. C. A. fund.

*The Patriot*³⁾

¹⁾ To do so is really not a duty of any church. Self help and mutual help may accomplish that much easily. And what about the press, Farm Bureaus, and what not? Ed.—S. J.

²⁾ Issued by the Methodist Federation for Social Service.

³⁾ British weekly, outspokenly nationalistic.

SOCIAL REVIEW

CATHOLIC ACTION

Ninety thousand pamphlets were sold by the Liverpool branch of the Catholic Truth Society during the past twelve months. Of these 50,000 were disposed of by the Box Tenders' Association.

During the same period 16,000 pamphlets were distributed, and 14,000 volumes were borrowed from the branch's lending library conducted by this branch. The library has a membership of 1,800.

An "Institute for Higher Culture of the Academic Center of Christian Democracy" has been solemnly inaugurated at Coimbra (Portugal).

The principal speech at the opening was on Bolshevism, and the orator had some plain words for those "Conservatives" who applaud Catholic teachers so long as they uphold the sanctity of private property but grow angry when those same teachers rebuke the greed of the rich and demand justice for the poor.

PUBLIC CHARITY

On the initiative of the Marqués de Estella, the Spanish Government has decided to employ part of the 1927 budget surplus of 12,000,000 pesetas (\$1,575,000) in taking out of pawn and restoring to their owners all clothes or bedding which have been pledged by poor families in order to obtain small sums of ready money.

This charitable idea of associating the poorest members of the nation with the benefits of the Budget surplus meets with warm popular approval.

HOUSING

Canon Dolan of St. Marie's Church, Sheffield, speaking at a meeting of the National Society for the Prevention of Cruelty to Children in that center of the British cutlery industry, asked why persons drawing rents from houses where people were living under deplorable conditions were not imprisoned. He asserted that there were many such people in Sheffield, and that they were ordinarily regarded as decent Christians.

If other people and movements did their duty, said the Canon, there would not be so much work for the N. S. P. C. C. to do as there was at present. "We get harrowing accounts of families living under frightful conditions, but who is getting the rents from such places? We never hear that."

CREDIT UNIONS

Remarkable growth is reported by the Worcester (Mass.) Labor Credit Union, which received its charter in 1925, beginning with 11 members and \$55.00 capital.

At the meeting of the directors held in November, the Treasurer reported 592 members with a capital of \$62,459.43 in shares, and that loans made to members to date amounted to \$293,562.71.

The Pioneer Credit Union in the United States, located at Manchester, New Hampshire, and organized in 1909, according to its November statement has a present membership of 4,027, with 520 borrowers. Since Jan. 1, 1927, its assets have increased \$142,721 to a present total of \$1,482,609. It has outstanding loans of \$1,171,700 with bond invest-

ments of \$225,050, and reserve resources of over fifty-five thousand dollars.

This credit union, since its organization, has done a total business of \$10,844,095.

BIRTH CONTROL

Addressing one of the sessions of the International Race Betterment Conference, held at Battle Creek, Michigan, early in January, Professor E. A. Ross, sociologist, University of Wisconsin, condemned what he termed "the present harsh laws against birth control information for the poor."

LUXURY

"The ordinary life of a car is now calculated to be between 6 and 7 years," declares the *Chicago Tribune Survey*, a "Monthly Report on Current Business Conditions in Zone 7, The Chicago Territory," issue of Jan. 10, 1928.

"With 23,000,000 cars in use," the information continues, "this means that under normal conditions nearly 10,000 cars are discarded every day, or 3,500,000 a year. Such an event as the launching of model "A" is bound to bring people to the auto shows, where they will at once lose their contentment with the existing means of locomotion and send even more cars than usual to the used car market or the junk heap."

The Director of Maternal and Baby Welfare, New South Wales, Dr. E. S. Morris, when giving evidence before the Child Endowment Commission recently, said that the efforts of the State to assist parents were much abused. Baby outfits, given free of charge, were pawned or sold, and instead of providing for the expected child, money was spent on expensive furniture and useless luxuries.

He added that the same spirit of extravagance pervaded every section of the community. The individual on £500 a year wants to keep pace with his neighbor who draws £1000. And this craze for extravagance was fed by the practice of time-payment, which covers every commodity from silk stockings to motor cars.

SANITATION

A decree has recently been issued in Poland requiring all establishments in towns of a certain size baking bread and pastry to install machinery for sifting flour and mixing and kneading dough. This order becomes effective in six months from November 24, 1927, the date of publication. It is said that the unsatisfactory sanitary conditions which obtain in many of the bakery establishments has caused the Government to take this action. A number of smaller bakeries which were deficient in this respect have already been closed by the police authorities.

A representative of the Association of Bakery Owners in Warsaw states that out of 600 of the larger baking establishments in that city only about 50 are equipped with bakers' machinery.

LYNCHINGS

There were in our country in 1927 a total of 16 lynchings, perpetrated on 15 Negroes and one white, all men. The accusations against the Negroes were: murder and attempted murder, 8; rape, 5; beating a board bill and improper relations with a white

roman, 1. One of the victims was saturated with gasoline and burned alive; the body of another was turned after death. The lynching states for 1927 are: Mississippi, 4; Arkansas, 3; Tennessee, 3; Florida, 2; and 1 each in Texas, Missouri, North Carolina, and Kentucky.

Lynchings have occurred as follows in five-year periods: 1889-93, 839; 1894-98, 774; 1889-1903, 543; 1904-08, 381; 1909-13, 362; 1914-18, 325; 1919-23, 301; 1924-27 (4 years), 14.

ADULT EDUCATION

Educational films are now being shown in India by means of traveling cinema cars. The idea originated on the G. I. P. Railway, but it has been extended and is now in use throughout the entire Indian railway system. Agricultural films predominate, including such subjects as "Sugar-cane cultivation," "Poultry farming," "Cattle improvement," "Cotton growing," and "Irrigation in the Bombay Deccan." In addition, a large proportion of the films is devoted to tourist propaganda, in which are included showings of many of India's historic monuments and much of its magnificent scenery. A number of reels are directed to the stimulation of pilgrim traffic.

Since its inauguration approximately 15 months ago, the G. I. P. Railway traveling cinema car has been in constant use; the projector has been operated at about 100 different stations, including all important civil and business centers distributed over the 3,500 route miles of the G. I. P. Railway.

PUBLIC OWNERSHIP

The League of Women Voters of the District of Columbia recently held a most illuminating meeting in Washington, seeking an answer to the question: "Why should the citizens of Washington, the capital of the United States, pay three times as much for electric light as the citizens of Ottawa, capital of Canada?"

Two representatives of the Power Trust, general and local, were present and are said to have done what they could to confuse the issue. Failure to accomplish their purpose, it is claimed, was due to a speech by Senator Howell, Nebraska, formerly an engineer, who entirely refuted the contentions of those representing the Power interests.

Electrical rates are, beyond a doubt, atrociously high in the city of Washington and its suburbs. The courts are not above blame in this connection, because they have made it possible for the company to exploit the consumers. In consequence, as Senator Howell demonstrated, the Cleveland power plant, which is publicly owned, had to earn but \$8.65 per year per customer to meet its capital charges. The Washington plant, on the other hand, had to earn \$29.25 per year per customer to meet its capital charges.

INJUNCTIONS

After a hearing in the U. S. District Court at Indianapolis, Ind., on December 27 and 28, 1927, Judge Robert C. Baltzell issued an injunction permanently restraining the International Typographical Union and its officers from enforcing amendments to the constitution, adopted in the recent referendum, by which the Mailers' Trade District Union was abolished. This injunction follows a temporary order of Judge Baltzell made about a

year ago in which the Detroit proposition was prohibited from being sent to the membership for a vote thereon. The original complaint was filed by James P. McNichols, of Chicago, Ill., and other members of the Mailers' Trade District Union.

The order of Judge Baltzell means that all the amendments affecting the mailer members of the International Typographical Union, adopted at the convention in August, 1927, are null and void, and that the Mailers' Trade District Union will continue to function as in the past. The convention also adopted resolutions, presented by the committee on laws, ordering the Mailers' Trade District Union to reimburse the International Typographical Union for all attorneys' fees and costs for which the International Union "is now or may hereafter become liable in connection with this action." The order of the court also nullifies this action of the convention, and all the court costs in the case are ordered to be paid by the defendant.

SOCIAL INSURANCE

In the opinion of the United States Employees' Compensation Commission, insurance adjusters and investigators on board a vessel in connection with maritime insurance and longshoremen's compensation claims, as well as representatives of local longshoremen's unions, employees of customs house brokers and persons with similar duties on board such vessels are employed in maritime employment as that term is used in the Longshoremen's and Harbor Workers' Compensation Act.

This decision was rendered by the Commission as a result of questions submitted to it.

The third and last section of the British Contributory Pension Act (inaugurated by the Conservative Government) came into operation with the New Year. Under its provisions no fewer than 450,000 insured persons between the ages of 65 and 70 are entitled to an old-age pension of ten shillings a week irrespective of any income which they may be receiving from other sources. This pension they were able to draw for the first time on January 5; this day was thus added to January 4 and July 2, 1926, as the last of the three "joy days" appointed for the inauguration of the separate stages of the Act.

"The last stage of the Contributory Pension Scheme for Widows, Orphans and Old Age," declares the London *Times* editorially, "sets the coping stone upon the great scheme of social insurance evolved by the Government. More than a third of the population, amounting in number to 15,000,000 and consisting entirely of wage-earning men and their wives and children, are now insured against the worst effects of the privations arising from ill-health, unemployment, accident, old age, and the loss by death of their natural protectors. Their own contributions, supplemented by those of the State and their employers, have brought into being a system of relief which is without parallel in any other country in the world."

HEALTH AND HYGIENE

The Health Commissioner of New York has discovered that the street air in the heart of the metropolitan district contains from twenty-four to two hundred and eighty-four parts of carbon monoxide gas in every one million. This gas, the product of motor exhausts, causes dizziness, headache, nausea and a sense of weakness. Its presence is marked by a noticeable pallor. Many people are extremely susceptible to its influences and become visibly dis-

turbed by slight quantities of this poison in the air. It is estimated that from four hundred to six hundred parts of the gas per million cause serious and even fatal results.

During the past three years conditions arising from the poisoning of the air of our great cities have become steadily worse, steadily more alarming. Frequently delicate women have been overcome while waiting in streets congested by delayed traffic. Manhattan represents the extremity of the problem, but it is rapidly coming about that no city is free of the menace.

Addressing the "Royal Society of Arts," London, Professor Leonard Hill, speaking on "Overcrowding in Public Conveyances," said that the question regarding the influence of crowded public conveyances on health was one largely bound up with the traditional fear of exposure to cold. The public conveyance ought to offer to those confined to sedentary occupations in stagnant, warm air an invigorating "blow" and exposure to sunlight while going to and from their work. A very moderate degree of warmth, dryness, good ventilation, an artificial light giving the ultra-violet rays in sunlight, and no overcrowding were the desirable conditions.

Pollution of the air and infection with microbes were the great causes of catarrhal complaints, not exposure to cold. If some terrible type of catarrhal disease, such as sleepy sickness, should start in epidemic form, great danger would arise from crowded conveyances. There was no security that at any time a devastating epidemic of that kind might not arise—in fact probability favored its occurrence—but in the open air mass infection was not possible.

MACHINE PROBLEM

Testimony in support of the request of the Brotherhood of Locomotive Engineers for a 15 per cent increase in wages on the 15 principal roads of the Southeast before the board of arbitration, under the terms of the Railway Labor Act, throws interesting light on the attitude of the appellants toward new devices of one kind or another. It is the contention of the Brotherhood that the responsibility of and the strain upon an engineer has been greatly increased in recent years by the introduction of heavier and more powerful locomotives and by the increasing use of appurtenances such as "boosters," mechanical stokers, feedwater heaters and other devices to increase the tonnage capacity of the locomotives and improve their performance, while at the same time their productive capacity has been increased.

Robert Clair, General Chairman of the Brotherhood on the Louisville & Nashville Railroad, who said he had been in engine service for 25 years, said the engineer is held responsible for the operation of these appurtenances as well as for the work of the fireman, and that he is required to pass a thorough mechanical examination. He also said that the electric block signals, while adding to safety, require an engineer to be more alert and add to his nervous strain, because it is necessary to keep an eye constantly on the track and signals ahead to avoid passing a danger signal, which might lead to an accident.

On cross-examination, Charles P. Neill, representing the southeastern roads, brought out that the L. & N. had agreed to equip its larger engines with stokers at the request of committees representing both engineers and firemen, and asked if they were not an advantage to the employees. Mr. Clair insisted that the principal advantage was to the fireman and to the railroad, because of the pos-

sibility of heavier tonnage, and that the stokers were of no great benefit to the engineer, although they made possible more uniform speed.

Asked if he would be willing to trade his increased responsibility for the increased safety resulting from the use of automatic block signals, he replied in the affirmative.

CO-OPERATION

Proposing the toast of "The Society" during the diamond jubilee celebration dinner given by the British Co-operative Insurance Society on January 3 in London, Mr. J. H. Thomas, M. P., declared the Society in the beginning had a premium income of only £250 a year, while now it was £3,000,000. Mr. W. R. Blair, of Liverpool, who responded, said that since the English and Scottish Co-operative Societies amalgamated in 1913 in the management of the Insurance Society the life premiums had increased by over a million, and now stood at £1,126,000. The assets in 1913 amounted to half a million, but now were over £6,000,000, and they had contributed to the solution of the housing problem by advancing 2½ millions on house-purchase policies.

The chairman of the Society (Sir Thomas Allen), who presided, stated that co-operation today was a word on new and strange lips. Politicians, industrialists, capitalists, who but recently could only lisp the word, now gave it full-throated utterance. Co-operators hailed the new spirit from whatever motive it was conceived, and as time went on the merit of their principles would become more patent.

CO-OPERATIVE MARKETING

An attempt is being made, with the approval of the Government of the South African Union, to organize corn growers of South Africa into a co-operative export organization. A propaganda campaign is about to be launched with this object in view, and about \$10,000 has been placed at the disposal of a specially appointed committee of control, half of which has been contributed by the Central Agency for Co-operative Societies, Ltd., and half by the Central Board of the Land and Agricultural Bank.

The decision to embark on this fresh campaign is reported to have been influenced by the belief that the elevator system is being used as a sort of warehouse for the storage of white corn by speculators, resulting in congestion and loss to the administration as well as to the farmers, it is said.

Declaring the wool industry has failed to share in the prosperity of the Nation "because of shortsightedness and inefficiency," Frank J. Hagenbarth of Spenser, Idaho, President of the National Wool Growers' Association, urged perfection of an orderly co-operative marketing organization at the annual convention, held at Ogden, Utah, last month.

Calling on growers and manufacturers for increased co-operation to effect a readjustment within the industry, Mr. Hagenbarth said wool prices in the last two years have been stagnant or on the decline, notwithstanding high prices abroad and great prosperity in other domestic industries.

The growers are said by him to create their own low market values through failure to know world market conditions and demands. As a remedy he advocated organization of more pools to bring about orderly marketing and suggested an agreement among large wool units to curtail production of staple lines. He asserted there were too many competitive pools operating and stated plans were under way to form an efficient market organization, with a view to handling the 1929 clip.

Central-Blatt and Social Justice

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Kultursoziologische Erwägungen zum katholischen Litteratur- und Kulturstreit.

II

Es ist vom Wesen der Kirche auszugehen, soll die Weiständelehre begriffen werden. Die Kirche ist, scheint fast überflüssig es zu sagen, keine Kultur, Kunst-Wissenschaftsveranstaltung, sondern einzig und allein eine Heilsveranstaltung, ihre Aufgabe ist die Seelsorge, die Rettung der Seelen für Christus und das ewige Leben. Sind Kultur, Kunst, Wissenschaft in Vollsinn des Wortes eine Herrschaft des Menschen über die Erde, und zwar eine Herrschaft in Symbol (Kunst) und eine solche im Begriff (Wissenschaft), so ist die Kirche Christi schlechthin der Verzicht, das Opfer dieser Herrschaft und zwar um der Seelen willen. Kirchliche Kunst und Wissenschaft unterscheiden sich deshalb, durch diese beiderseitigen Zwecke wesentlich von weltlicher Kunst und Wissenschaft. Der Zweck der ersteren ist ein relativer, er ist letzterlinie ein heilsökonomischer, ein selbststeigender, kein lediglich durch das begriffliche Wesen der Kulturherrschaft selbst limitierter.

Wenn wir daher das Verhältnis von Religion und Kultur auf eine präzise Formel bringen wollen, so müssen wir sagen: Die Religion bleibt Religion auch ohne Kultur, sie braucht die weltliche Kultur nicht und sie kann selbst die kirchliche Kunst und Wissenschaft im konkreten Falle bis zu einem sehr weiten Grade entbehren. Umgekehrt ist die Kultur ohne Religion immer lebensunfähig; sie stirbt notwendig ab, denn die Kultur braucht die Religion. Nützt ihr auch noch nicht die Religion schlechthin, so doch eine ganz bestimmte kulturelle Deutung und Rezeption derselben, wie sie freilich im tiefsten Wesen der Religion selbst grundgelegt ist, wenn auch nicht mit stringenter Nothwendigkeit und nicht von allen erschlossen werden muss.

Trotzdem ist es nicht der Zweck der Religion neben der Rettung der Seelen etwa auch Kräfte für die Kultur bereitzustellen. Wohl aber liegt es im Zweckbereiche der Kultur selbst, wie er von der Religion durchaus anerkannt wird, sich die eigentlichen kulturformenden Kräfte aus der Religion zu ziehen. Die Vorstellung, als hätte die Kirche, wenigstens indirekt, einen Kulturauftrag, ist durchaus falsch. Der Begriff "indirekt" ist eine Abbeviatur für einen Komplex von Beziehungen, deren eine Hauptkomponente die Kirche ist, die fürs Jenseits retten und daher das ganze Diesseitsleben heiligen will, ohne es deshalb zu normieren, und deren andere der Kulturmensch ist, der sich durch die von der Kirche gesteckten Jenseitsziele motivieren lässt, d. h. bestimmen, in seinem Kulturleben nicht blos den kirchlichen Geboten im religiös-sittlichen Bereiche gerecht zu werden, sondern darüber hinaus im logischen und historischen Sinne des Christenthums kulturell thätig zu sein. Nicht die Religion, das Dogma, die Moral schlechthin sind von Kulturbef-

deutung, sondern eben nur eine ganz bestimmte Deutung dieser Komplexe. Der Weg nun, den diese kulturelle Deutung der religiös-sittlichen Komplexe, diese Motivation zur Kulturleistung nimmt, ist durchaus nicht der der indirekten Beeinflussung. Dies schon deshalb nicht, weil diese Motivation eben durchaus nicht erfolgen muss. Denn es kann in einem anderen Menschen derselbe Appell der Kirche, die Seele zu retten, eine ganz andere Motivation bewirken, eben die, die Welt dahinzugeben, sie zu fliehen, Kultur, Kunst, Wissenschaft zu opfern und nur für die eigene Seele zu sorgen.

Beide Motivationen, beide Deutungen sind historische Thatsache. Es gibt somit schon im psychologischen Bereiche zwei Kategorien von katholischen Menschen, wir können sie Opferseelen und Kulturträger nennen, solche nämlich, die sich berufen fühlen die Kirche in sich aufzunehmen und ihr nachzufolgen und dadurch neue Nachfolger zu gewinnen, und solche, die sich verpflichtet halten, den Geist der Kirche kongenial, wenn auch souverän, ebenso aus eigener Machtvollkommenheit wie infolge des sachlichen Bedürfnisses der Kultur selbst, in die Welt hineinzutragen, um sie nach den Massen des Christenthums neu zu bauen. Die Kirche bedarf prinzipiell nur des ersten Standes, der Opferseelen; sie bleibt Kirche auch ohne Kulturträger, ohne katholische Väter und Fürsten, ohne katholische Kunst und Wissenschaft; sie braucht alles dieses nicht, um leben und wirken zu können, sie erfüllt ihre Mission ohne Bezugnahme zu diesen Kultursachgebieten. Die Kirche wäre Kirche, selbst wenn nur Opferseelen auf ihren Altären brennten. Die Motivation zur Kultur ist ebenso wenig eine logische Nothwendigkeit und Konsequenz des Katholizismus wie die Motivation, die Berufung zur Ehe. Es gibt ganze Jahrhunderte der Kirchengeschichte, in denen die Gnade Gottes lediglich die Motivation zum Opfer, zum Priesterthum, zur Jungfrauschaft beinhalten und die Motivation zur Kultur, zur Ehe nicht vorhanden oder doch wenigstens nicht sichtbar war, sich vielmehr im allgemeinen die Kulturträger und Ehemenschen aus der Welt der Juden und Heiden rekrutierten, der Eintritt in die Kirche sozusagen identisch war mit dem Verzicht auf Kultur und Ehe, mit der Kreuzigung des paradiesischen Kulturbefehls: Machet euch die Erde unterthan und erfüllet sie,—dieses Doppelbefehles, der eine grosse und gewaltige soziologische Einheit ist.

So wenigstens sehen es wir heute, wenn wir historisch zurückschauen. Ob wir damit freilich alles sehen, was die Kirchengeschichte lebendige Gnade war, mag zweifelhaft sein. Eines jedenfalls steht fest: restlos erlöschen kann die Motivation zur Kultur im Christenthum niemals; sie wird, wenn auch vielleicht nach Generationen, sich immer wieder bemerkbar machen und schliesslich immer wieder durchsetzen, ja sie wächst und reift, so darf man nach historischem Befunde sagen, in dem Masse, als die rein religiöse, weltflüchtige, kulturverneinende Praxis ein wirkliches Opfer, keine blosse Trägheit des Geistes oder Apathie des Gemüthes, keine blosse Reaktionserscheinung auf eine satte Civilisation, sondern wirklich ein Opfer ist, das eine unverilgbare Anlage im Menschen, die nach Kultur

und Ehe verlangt, und ein metaphysisches Bewusstsein von der paradiesischen Struktur des Lebens vollbewusst bringt. Das Opfer der Kultur durch die priesterlichen Opferseelen ist, wenn echtes und ganzes Opfer, somit die eigentliche Grundlegung der Kultur, eine Wegbereitung für die Kulturträger.

Wenn wir dies voll fassen wollen, müssen wir bedenken, dass die Kirche eben gar keine "Gemeinschaft," oder "Veranstaltung," keine gegenständliche Ganzheit ist, sondern persönliches Leben aus Christus, dies aber deshalb, weil ein konkretes Fortleben Christi in den "Gesiegelten," Getauften, Gefirmten, eucharistisch Gespeisten. Dieses Königthum Christi, das primär ein Besitzthum der einzelnen, konkreten Menschenseele ist und das ständischerweise diejenigen verwalten, die einem besonderen Stande des Christenthums eingegliedert sind, drängt nach doppelter Gestaltung, einmal nach neuer und immer wieder neuer Gestaltung des gekreuzigten Adam, des Opfere Menschen schlechthin, der es als ein Opfer empfand, dass Fuchs und Vogel besser lebten denn er, und ein andermal nach der Gestaltung des erneuerten, paradiesischen Adam, der das Kultur- und Ehegebot des Paradieses nicht aufhebt, auch nicht bloß in seinem Weiterbestande duldet, sondern es vielmehr erfüllt mit Licht, Gnade und der Freiheit der Kinder Gottes, sodass die Ehe und dadurch die Kultur, die in der Ehe wurzelt, ein Charisma, ein Sakrament geworden ist. Es ist somit Christus selbst, der zweite Adam und Erlöser des ersten Adam, der dem Menschen das ständische Charisma, Kulturträger und nicht Opferseele zu sein, verleiht und in ihm das ernste Bestreben entzündet, Wegbereiter katholischer Kunst und katholischer Wissenschaft zu sein.

Betrachten wir das Problem noch von der entgegengesetzten Seite her, nämlich von den Bedürfnissen und Zwecken der Kultur selbst, so kommen wir zum gleichen Resultat. Wenn ich von den Verfahrensproblemen der Wissenschaft aus, dem Methodenstreit, das Gesagte beleuchte, so ist zu betonen, dass es wohl keine grössere Selbsttäuschung gibt als die des naiven Realismus, der eine von Metaphysik freie, empirische Sachlichkeit für möglich hält. Die Wissenschaft ist von der ersten bis zur letzten Stufe, von der Problemstellung bis zur Problemlösung, sowohl im Gesamtbaue wie in den einzelnen Details durch und durch bestimmt von der Weltanschauung, von der Metaphysik des Forschers; sie ist durchsättigt von letzterlinie konfessionellen Bedingungen. Eine werthfreie, voraussetzungslose, a-konfessionelle, a-metaphysische Wissenschaft gibt es nicht. Eine Erkenntniskritik, die das für den gemeinen Menschenverstand Gegenständliche in seine Bestandtheile zerlegt, somit eine Kritik der begrenzten und gebundenen Erkenntnisfähigkeit des menschlichen Geistes räumt radikal auf mit einer Illusion, die sich einbildet, die Wissenschaft sozusagen "rein sachlich" betreiben zu können. Das Grunderfordernis der Wissenschaftlichkeit kann daher auch gar nicht die "Voraussetzungslosigkeit" sein, sondern ganz im Gegentheil die Voraussetzungsbehaftetheit. Wissenschaftlich denken heisst: der Grenzen der Erkenntnismöglichkeit sich bewusst bleiben, die Bedingtheit

der Erkenntnis durch die weltanschauliche Gesamtaufassung nüchtern einsehen und die organisierende wie desorganisierende Funktion der Weltanschauung für die Wissenschaft überwachen. Denn organisierend greift die Weltanschauung in die Wissenschaft dadurch ein, dass sie ein System, wenn auch oft nur ein provisorisches, in die unendliche Fülle der empirisch vollkommen unübersichtlichen Einzelbeziehungen bringt, welche die Wirklichkeit bedeuten—desorganisierend aber wirkt sie dann, wenn sie sich an die Stelle der logischen und sachlichen Beweisführung setzt und die spezifisch sachliche Durchdringung eines Komplexes ersetzt durch vorschnelle Bezugnahme auf die Weltanschauung durch Analogiebildung oder Ableitung von der Weltanschauung, durch Verwechslung der metaphysischen Hilfskategorie, die provisorisch systembildend wirkt, mit wissenschaftlicher Sacherkenntnis, vor allem aber dadurch, dass statt einer die Wissenschaft belebenden Metaphysik, die ein persönliches erarbeitetes Gut des Wissenschaftlers ist, eine bloße Schulmeinung, eine bloß angenommene nicht erlebte Scholastik, sei es die marxistische, sei es die aristotelische, sich in der Wissenschaft breit macht.

Was von der Wissenschaft zu sagen war, von der Herrschaft im Begriff, das gilt nicht minder von der Kunst, der Herrschaft im Symbol. Bei letzterer tritt dabei ein entscheidendes Moment, das der Wissenschaft nicht immer so deutlich an der Stirne geschrieben steht, elementar ans Licht: die Kunst ist ein Stück persönliches Menschenthum. Es gibt ein künstlerisches, ich füge freilich hinzu: ein wissenschaftliches Gewissen, und es gibt eine persönliche Kraft künstlerischen Formens und wissenschaftlichen Forschens, die, schaut man tief genug, das eigentlich Entscheidende ist, nicht etwa ein a-personaler Dämon, eine Manie, die den Künstler beherrscht, oder ein schulmässiges Begriffssystem, das die Wissenschaft regiert. Nein, persönlich ist letzterlinie beider Werk und insofern es persönlich ist, im Gewissen verankert, insofern ist es in letzter Wurzel religiös oder a-religiös, konfessionell oder a-konfessionell, für oder wider Christus, und insofern ist es eine Forderung künstlerischer und wissenschaftlicher Sachlichkeit sich dieser letzten, tiefsten, elementarsten Voraussetzungen des Schaffens wie Forschens und Schlussfolgerns klar und eindeutig bewusst zu werden.

So fordern beide Sphären, die Religion wie die Kultur, die Bewusstwerdung der wechselseitigen Bezogenheit. Der Glaube, wenn er ein einheitlicher und elementarer ist, fordert die Durchdringung sämtlicher Lebenssphären mit seinem Geiste, das Wissen erheischt hinwieder die Durchleuchtung der Voraussetzungen des eigenen Standpunktes bis ins Detail. Die charakteristische Verschiedenheit beider Sphären besteht darin, dass die eine an die Absolutheit ihrer Dogmen glaubt, die andere hingegen weiss, wie relativ die menschliche Erkenntnisfähigkeit bleibt. Es ist die Frage der geistigen Spannkraft einer konkreten Persönlichkeit, eine solche Einheit von Glauben und Wissen herzustellen, in der weder die Absolutheit relativ gemacht wird, noch die Relativität der Erkenntnis verabsolutiert.

DR. ERNST KARL WINTER (WIEN)

Das Benediktinerkloster Atchison i. J. 1860.

Wie alle von Bayern aus gegründeten Klöster und deren Tochtergründungen erfuhren auch die Benediktiner von Atchison in Kansas lange Jahre hindurch die finanzielle Förderung durch den bayerischen Ludwigsmissionsverein. Es ist noch eine Reihe von Briefen erhalten, die von den Schwierigkeiten in den einzelnen Niederlassungen Zeugnis ablegen und bleibende Dokumente bayerischer Operntätigkeit für die junge katholische Kirche Nordamerikas darstellen. Als Probe sei folgender Brief an die Centraldirektion des Ludwigsmissionsvereins hier mitgetheilt.

Priorat zum hl. Benedikt

Atchison City, Kansas, 2. Januar 1861.

Geehrteste Herren!

Ich danke Ihnen vom Grunde meines Herzens in meinem und meiner H. Mitbrüder Namen für die Hülfe, die Sie uns im letzten Jahre haben zukommen lassen.

Erlauben Sie mir, dass ich Ihnen einen Bericht über unser Wirken im Jahre 1860 vorlege.

Unser Personal besteht aus drei Priestern, vier Laienbrüdern, einem Clericus prof. und vier Clerikern novizen. Einer dieser Laienbrüder, ein Irischer, ersieht die Stelle eines englischen Lehrers an der Anstalt. Am 1. Oktober 1859 eröffneten wir unsere Anstalt mit fünf Studenten, und schlossen am 1. Juli 1860 mit zehn Zöglingen. Am 1. September 1860 begannen wir den zweiten Jahrgang mit zwanzig Zöglingen. Zehn aus diesen zwanzig studieren, wie man hier zu Lande sagt, für die Kirche, d. h. tendieren Priester zu werden. Von diesen zahlen der gar nichts und werden vom Kloster unterhalten. Gar viele, sehr nothwendige Gegenstände mangeln unserer Anstalt, wie es wohl nicht anders sein kann, wenn man in Erwägung zieht, wie und womit wir anfangen. Es sind jetzt vier Jahre, seitdem ich auf Ansuchen unsres Hochwsten H. Bischofs Mieg vom Hochw. H. Abt Wimmer mit einem Subdiacon übergeschickt wurde. Wir wurden von St. Vincents entlassen und in dieses neue Land geschickt, ohne apostolisch, ohne einen Cent Reisegeld. Und noch kostete eine so weite Reise für zwei Personen nach deutschem Gelde 200 fl. Ich habe das Reisegeld für mich und meinen Gefährten gebettelt. Als ich einige Zeit in Kansas war und unseren Hochwürdigsten Herrn Bischof auf einer Visitationsreise nach Nebraska Territorium begleitete, kam ich auf meine Reise nach Kansas zu sprechen, nämlich dass ich für uns das Reisegeld erbetteln musste, worauf er mir zur Antwort gab, dass er das nöthige Reisegeld an Herrn Abt geschickt hätte und dass es nicht eine Schuld sei.

Wir verliessen St. Vincent mit einigen Kleidungsstücken, einem Kelche, Messgewand und einem kleinen Missale, der Subdiacon wurde 14 Tage nach unserer Ankunft geweiht, worauf Se. Gnaden uns nach Doniphan schickten, wo P. Heinrich¹⁾ bereits aufgefangen und wo ich eine Schuldenlast von 1000 fl. übernehmen musste für ein Haus und Kirche,

¹⁾ P. Heinrich Lemke. O. S. B. von St. Vincent.

die 2000 Thlr. (5000 fl.) kosteten aber keine 2000 fl. werth waren, weil er an einem Platze anfang, wo voraussichtlich sich wenige Katholiken niederlassen würden. Ich zahlte nach und nach diese 1000 Thlr., sah aber nur zu bald ein, dass Doniphan nicht der rechte Platz für uns war, indem die Zahl der Katholiken, anstatt zuzunehmen, abnahm. Dagegen vermehrte sich die Zahl der Katholiken schnelle fünf Meilen von Doniphan dem Flusse abwärts in einem Städtchen, Atchison genannt, das gegenwärtig 4000 Einwohner zählt. Vor drei Jahren hatte es keine 300, vor fünf Jahren keine 30, und vor sechs Jahren hausten hier noch die wilden Indianer.

In Atchison begann ich im August 1858 den Bau einer Kirche, 50 Fuss lang und 25 Fuss breit. Ich würde schon damals hierher gezogen sein, wenn ich ein Haus gehabt hätte. Das Leben war mir verleidet, soweit von der Gemeinde zu wohnen. Da eröffnete sich die milde Hand Sr. Majestät des Königs Ludwig²⁾ und wir erhielten 3000 fl.; ich veranstaltete eine Sammlung durch die Kirchenzeitung und erhielt 500 fl. Von den hiesigen Katholiken und Protestanten erhielt ich gegen 1000 fl. Zu gleicher Zeit stellte ich mein Bittgesuch an Sie, meine Herren, und war lange Zeit der Meinung, dass Sie meine Bitte unberücksichtigt gelassen. Erst ein ganzes Jahr später, nachdem ich abermals bei Ihnen angeklopft hatte, erfuhr ich durch den Geschäftsführer des Ludwigsmissionsvereins Herrn Lebling, dass ich wohl berücksichtigt worden sei, dass 800 fl. an den Herrn Abt für mich geschickt wurden. Der Herr Abt hat sie mir nie gegeben, ich habe ihn mehrmals darum ersucht, auch hat er in keinem seiner Briefe dieses Geldes erwähnt. Und gerade damals, als der Herr Abt dieses Geld für mich erhielt, war ich im Baue dieses Klosters begriffen und in grosser Geldverlegenheit. Ich hatte fest gehofft, dass ich vom Ludwigsmissionsverein Etwas zum Baue dieser Anstalt erhalten würde, und da ich Nichts erhielt, wandte ich mich abermals an Se. Majestät und meine Bitte ward erhört, ich erhielt nochmals 2000 fl.; das rettete unser Kloster vom Gant³⁾, und so sind Se. Majestät im vollen Sinne des Wortes der Gründer, Erhalter und Retter des Klosters und Seminars zum hl. Benedikt.

Von den 1600 fl., die Sie, meine Herren, dem Kloster zum hl. Benedikt bewilligt haben, habe ich bloß die letzten 800 erhalten, die erste Sendung von 800 fl. hat der Herr Abt für sich behalten, gewiss ohne Grund und ohne irgend einen Schein von Rechten. St. Benedicts ist unabhängig von St. Vincents, beide Klöster stehen zu einander im Verhältnisse der Coordination; dieses Verhältniss, nämlich die Unabhängigkeit des Klosters zum hl. Benedikt von St. Vincent, ist vom Herrn Abt verlangt und vom hl. Vater in einem Dekrete vom 15. Dez. 1858 bestätigt worden; folglich sehe ich gar nicht ein, wie der Herr Abt das Geld, das für dieses Kloster bestimmt war, sich zueignen konnte. Wären wir St. Vincents Etwas schuldig gewesen, so hätte der Herr Abt mich wenigstens vom Empfange des Geldes in Kenntniss setzen und sagen können, er wolle dieses

²⁾ König Ludwig I. von Bayern.

³⁾ Versteigerung.

Geld als Abtrag unsrer Verbindlichkeiten ansehen, oder es beim Generalkapitel vorbringen können, wo er öffentlich sagte, dass Kansas ganz allein noch nie etwas von St. Vincents erhielt. Dreizehn Monate, nachdem der Herr Abt das Geld erhalten, erfuhr ich durch Herrn Lebling, dass dem Herrn Abt Geld für mich zugeschickt worden war. Herr Lebling sagt in seinem Briefe:

"Vor Allem habe ich Ew. Hochwürden zu benachrichtigen, dass laut Quittung vom Herrn Abt Wimmer, die ich Ihnen wörtlich kopire: Abtei St. Vincent 7. Mai 1859. Unterzeichneter bescheinigt hiermit den Empfang von 800 fl. für das Priorat Doniphan in Kansas, die ich von der Central-Direktion des Ludwig Missions-Vereines fürs Jahr 1857 durch H. Ludw. Ignatz Lebling richtig erhalten habe. Bonifaz Wimmer, Abt.

"Sie also 1858 wohl berücksichtigt wurden, und können daher nicht begreifen, dass Sie geschrieben vom Ludwig Missions-Verein seit drei Jahren nichts empfangen zu haben. Belieben Sie darüber Aufschluss zu ertheilen."

Den gewünschten Aufschluss habe ich bereits oben ertheilt und früher in einem Briefe an Herrn L. I. Lebling. Sie wissen nun, meine Herren, wie die Sache steht. Ich habe nichts als die reine Wahrheit niedergeschrieben.

(Schluss folgt.)

München.

P. WILLIBALD MATHAESER, O. S. B.

The Reverend Joseph Wissel C. SS. R. Redemptorist Missionary II.

Early Studies

Trials are often hidden blessings, sent by Almighty God to try the courage of His servants. No man, be he ever so perfect, has passed through this life without experiencing them in some way. Of those especially who have endeavored to follow in the footsteps of the Crucified Nazarene is this true. Did not Our Blessed Savior say to His disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me"? Every disciple of Christ knows what it means to carry his cross and to follow in Our Blessed Redeemer's footsteps. And so Joseph Wissel, who was to become such a devoted follower of the Master, even from his earliest years was tried in the school of adversity.

One day when he returned from Sunday school, his father remarked half jokingly: "You are always in the company of that teacher. I think I'll have to make you a professor."¹) This was just what Joseph had always desired in his heart, but he could never summon up courage enough to broach the subject. Here was his opportunity; and laying all fear aside, he told his father what he had dreamed of as the ambition of his life. That it was a sacrifice, we can well imagine; but cheerfully and without hesitation the father then and there offered his son to God. Turning to Joseph, he said: "If it is God's will, I shall put no difficulties in your

way." He then promised him the sum of four hundred florins (approximately one hundred and fifty dollars) and advised him to see the parish priest. This was on March 17, 1843. Joseph remarks in his memoirs on this occasion: "The night did not pass quickly enough for me. Next morning I went to Mass, after which I saw the priest, Father Thomas Sauer, who said I might try, and if I worked hard I could manage pretty well with the money on hand. He desired to see my father, who came with me the next day; and after a short conversation father went home and I remained to begin my first Latin lesson."²) Joseph Wissel entered upon his studies with all the fervor and zeal of his apostolic heart. He spent every day from nine in the morning until four in the afternoon at the village Rectory. Under Father Sauer's scholarly guidance the young pupil made rapid progress.

Not long after Joseph Wissel had entered on his new studies, the school inspector visited Rabach and asked all manner of questions concerning the young student. Father Sauer informed him that the young man was studying for the priesthood. The inspector thereupon told the pastor that Joseph was too old. This may appear strange to the reader, but the Bavarian law of those days forbade any child to enter the gymnasium after his thirteenth year. The government official had a personal chat with the young disciple and readily gleaned from his words that Joseph was in dead earnest about his vocation. He would become a priest at all costs. Discouragement was unknown to him. Deeply impressed by the young man's resolution and tenacity of purpose, the official determined not only not to oppose him but sent him with a note of recommendation to Father Maurice Moritz, a professor at the Pro-Gymnasium of Aschaffenburg. The future Redemptorist hastened to this institute, some twelve miles distant from Rabach, and presented himself to the professor. Father Moritz was also deeply moved by the lad's earnestness and assured him that his age would be of no hindrance to him, provided he could do one year's college work in six months.

The young student returned to Rabach jubilant over the result of his interview and continued his studies with even greater diligence than before. He tells us in his diary: "I never studied harder in my life than I did then."³) Father Sauer was deeply interested in Wissel's vocation. He himself was pre-eminently fitted for the office of teaching, and under his tutelage our young Bavarian made exceptional progress. In his diary we read: "One explanation made every new lesson clear; and in five months, under Father Sauer's excellent guidance, I knew as much Latin as they learned in two years in the city."⁴)

Joseph continued this rapid progress until August, 1843. Shortly before the great Feast of the Assumption, Father Sauer was ordered elsewhere and Joseph's period of coaching ended. This was a serious setback. For, had the Rabach pastor remained a few months longer, Wissel's course at Aschaffenburg would have been much abbreviated.

³) Wissel Diary, 1843. ⁴) Ibid, 1843.

¹) Wissel Diary, 1843.

¹) Matthew XVI. 24. ²) Wissel Diary, 1843.

His Sojourn at Aschaffenburg

With the advent of October, 1843, Joseph went to Aschaffenburg to take his entrance examinations. The course at this college extended over a period of eight years. The student spent four years in the Pro-Gymnasium, during which time he devoted himself almost exclusively to Latin. After completing this course and passing a most rigid test, he was admitted to the Upper-Gymnasium. Wissel took the examination for the Third Class but failed to make the required note. Disappointed, but by no means discouraged, he began his career at Aschaffenburg as a member of the Second Class. Father Moritz was now his professor and under his able, kind assistance our young friend made rapid strides and succeeded very well.

In October, 1846, Joseph Wissel was graduated from the Pro-Gymnasium with the highest honors and was admitted to the Higher Gymnasium. At this time he boarded with various families and we shall allow him to tell us in his own simple words the terrible struggle he passed through in order to continue his progress toward his sublime calling: "The students were forced to provide for their own maintenance. This caused the expenses to soar skyward and only the sons of wealthy parents could afford all the luxuries of home. The expenses in college did not amount to much, except perhaps for books and writing material. When I came to the city I paid full board. As this ran the expenses up too high, I went first without breakfast, then without supper, and finally without a regular dinner. The poor students were accustomed to procure for themselves the so-called 'Kosttage.')" which consisted in a dinner that they received from charitable families weekly. I never had more than two such 'meal days' a week, but I lost them some time afterwards, as the people could not afford to give them to me. Not wishing to be a burden to my parents, I managed to live in the poorest possible way. A small number of students were permitted to go to the Capuchin convent, where they received a large bowl of soup and a piece of rye bread for dinner. They were called the 'Suppen-Studenten.' I was one of them for five years. My meals consisted of soup for dinner, a piece of bread for supper, and a small piece of cheese or sausage when I had enough money to buy some. In the morning I usually had a small roll, which I bought from a neighboring baker, if I had enough coin to pay for it. Otherwise nothing at all. To provide for my other wants, such as clothing, lodging and books, I made a little money by daily giving one or two hours of private instruction to little children and also by receiving an alms of half a florin monthly from two or three rich families.

"Notwithstanding my poor living, I was well and never looked run-down physically. No one suspected my poverty and my needs. I often was hungry

¹⁾ "Kosttag" a "Meal Day." It was the custom among a number of families of Aschaffenburg to invite one of the poorer students to dine with them a week at a time or a certain day each week. By this arrangement the chief meal was provided for such students, alternating in various houses, daily, hence the German appellation "Meal Day."

and had nothing to eat; but nobody was the wiser. I went to class fasting or almost fasting, had only soup for dinner and a piece of coarse bread at night; gave private lessons, and still I was nothing the worse for it all." From this passage we read—²⁾ Wissel Diary. 1844.

ily see what sacrifices he made to attain the ambition of his life.

In 1848 Joseph departed from the hallowed precincts of Aschaffenburg. Money was lacking, so he spent the summer at the home of his parents, preparing by diligent study to win a scholarship at the Gymnasium of Würzburg. God, however, had decreed otherwise, and now began to try his servant. Difficulty after difficulty arose, but Joseph Wissel met them one by one with that same indomitable spirit which had never known defeat. He was not permitted to enter the race at Würzburg. There was but one thing left. He would enter a religious order. Early in September he called on the Augustinians at Würzburg and asked to be admitted as a novice. The Augustinian Prior refused to accept him because he had not the consent of his parents. He next applied to the Franciscans, but they too rejected his application. Commenting on the outcome of these attempts, he says: "God, thanks to His goodness and mercy, had ordained otherwise."³⁾

MAURICE A. DRISCOLL, C.S.S.R.

Concerning Rev. J. A. Stillinger

The reference to Fr. Stillinger in the November issue of our monthly led P. Felix Fellner, O.S.B., St. Vincent Archabbey, to write us the spelling of Stillinger as found in the printed sermon referred to, was either due to a typographical error or to Fr. Maurice Kaeder following the "Catholic History of Pittsburg and Allegheny," by F. A. A. Lambring (1880). "He himself," writes Fr. Felix, "spelled his name Stillinger in all documents bearing his name, and Fr. Lambing corrected the spelling in his work, 'Foundation Stones of a Great Diocese,' published in 1914."

From the biography of that pioneer priest of the Diocese of Pittsburg, contained in this book, it is evident Fr. Stillinger was a native of the United States. Fr. Lambing, who knew him well, writes: "He was born in Baltimore on the 19th day of April, 1801. His father was born in York, York County, Pa. His grandfather, Michael Stillinger, was born near Philadelphia, and his great-grandfather was born in the city of Cologne. . . . His mother was born in Baltimore. Her father, Michael Labeau, was born in France; her mother in York County, Pa. . . . He was for a time in the employ of a German printer, where he learned to read German by setting type. . . ."

These data were obtained from Fr. Stillinger's autobiography, a copy of which is in the Archives of St. Vincent Archabbey. It was written at the request of his friend, Rev. J. A. Watterson, who became Bishop of Columbus, Ohio.

Fr. Felix adds: "It seems Fr. Stillinger was not

²⁾ Wissel Diary. 1848.

very familiar with German. His letters in our Archives are written in English, while Archabbot Boniface Wimmer wrote to him either in Latin or English." However that may be, it seems that he must be considered one of the first native born priests of German descent in our country.

* * *

Father Stillinger's contacts with St. Vincent's abbey continued through many years. In "St. Vincenz in Pennsylvanien"¹⁾ there are numerous references to him, covering the period from 1829 to 1871. In the last named year the community at that famous abbey celebrated the twenty-fifth anniversary of its founding; the chapter devoted to a chronicle of the celebration notes that Abbot Boniface, celebrant of the Pontifical high mass, was happy to find himself surrounded by "many friends and benefactors as well as by a large number of his spiritual sons," and continues, despite the brevity observed throughout:

"Of the former, Rev. J. A. Stillinger, pastor of the neighboring parish of Blairsville, must be named in particular. He was pastor of St. Vincent's parish from 1830-46 and built the stone church which is still standing. He has proven himself a special friend and benefactor of Abbot B. Wimmer at all times."²⁾

This friendship of a quarter of a century was prefaced by certain services, ultimately benefiting the Benedictines, rendered before their coming. Father Stillinger in 1829, on the first Sunday in Advent, took charge of the Sportsman's Hall congregation and preached his first sermon there, this property later going to the Benedictine establishment, St. Vincent's parish and abbey. Purchased in 1790 by Rev. Theodor Brouwers, this parcel of land was intended by will to yield income to support the parish priest and benefit the parish. From the moment of Father Brouwer's death (Oct. 29, 1790) until 1832, three years after Father Stillinger's arrival, there was practically incessant litigation concerning the property and use of the income, caused at times by Father Brouwer's successors, at others by parishioners. Bishop Francis Patrick Kenrick of Philadelphia, who had appointed Father Stillinger to Sportsman's Hall after having removed the most recent litigant, Rev. McGirr, was later, in 1831, constrained to warn troublesome parishioners that he would deprive them of Father Stillinger's services unless they agreed to a reasonable arrangement regarding the management of and use of income from the property. Father Stillinger brought about an agreement in 1832, built the church and parsonage in 1833, and remained at Sportsman's Hall until 1846; in this year he removed to one of his missions, Blairsville, where he had erected a church in 1845,³⁾ and where he died in 1874.⁴⁾

* * *

We find another reference to Father Stillinger in "The Report on the Condition of the Church of Philadelphia to Our Holy Father Pope Gregory XVI, June 1, 1838," by Francis Patrick Kenrick, then Coadjutor to the Bishop of Philadelphia,

printed in the September, 1927, issue of *Records of the American Catholic Historical Society of Philadelphia*. It reads:

"[A congregation] of pious women who follow the institute of St. Clare resides in a house not far from Pittsburgh. They are under the direction of the Reverend Father Nicholas Balleis O.S.B. The Reverend James A. Stillinger is their director extraordinary to hear confessions three or four times in the year."⁵⁾

This institute of the Sisters of St. Clare is the one referred to in an article published in 1835 in *The Downfall of Babylon*, edited by an apostate priest, Samuel B. Smith. The Sisters were defended against current calumnious gossip by Bishop Kenrick, in a statement addressed "To the Public" on August 1, of the same year, under the title: "St. Clare's Nunnery, Pittsburgh."²⁾

Our People and the Federalists

Even in Maryland our people were not a negligible quantity toward the end of the eighteenth century. This, the following passage from Claude G. Bowers' much discussed volume, "Jefferson and Hamilton, The Struggle for Democracy in America," would seem to indicate.

In referring to the "ferocious fight" waged in Maryland under the eyes of both Hamilton and Jefferson for political supremacy, the author declares that McHenry, "who kept Hamilton informed of the progress of the fight, hoped to array the German Catholics against the obnoxious Mercer through the intervention of Bishop Carroll, whom he thought more influential than the better known Charles Carroll of Carrollton." This information is contained in a communication addressed to Hamilton by McHenry at the time. In addition Bowers writes: "A man was employed by the energetic McHenry to circulate bills against Mercer (a Jeffersonian), who fought back and gave blow for blow."³⁾

Unfortunately, there is no reference to the attitude adopted by the German Catholics of Maryland in consequence of these attempts to influence them in favor of the Federalists. Gauging their action by that of their countrymen in Pennsylvania, one is inclined to believe they sided with Jefferson. They had little reason to love the Federalists and any attempt of Bishop Carroll to influence them on behalf of the Silkstockings, should he have wished to do so, would have fallen on deaf ears.

The German Catholics referred to were to all likelihood either farmers or artisans, who had left Germany, imbued with a deep dislike for autocracy of princes and the insolence of the nobility of that time. Among them there were, undoubtedly, men who had deserted from the ranks of German troops, sold by infamous princes to the British Crown at war with its American colonies. They, least of all, would have listened to anyone counseling them to vote for Hamilton.

The entire subject, the political attitude of German Catholics during the formative period of our country, deserves special inquiry and study.

¹⁾ O. M., St. Vincenz in Pennsylvanien, St. Vincent, 1873.

²⁾ l. c. p. 193.

³⁾ St. Vincenz, etc., passim.

⁴⁾ cfr. *Central Blatt*, Vol. XX, No. 8, p. 252.

¹⁾ L. c. p. 212.

²⁾ Cfr. *C.B. and S.J.*, March, 1922, p. 404.

³⁾ Loc. cit., Boston, 1926, p. 179.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarity

Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, vehicles, dwellings, and suchlike. Artificial wealth is that which is not a direct help to nature: as for instance, money, but this is invented by the art of man, for the convenience of exchange, and as a measure of things saleable. The desire for natural riches is not unlimited because they suffice for nature in a certain measure. But the desire for artificial wealth is unlimited, for it is the servant of disordered concupiscence.

ST. THOMAS ACQUINAS

* * *

Labor as such should be first employed in making things of first importance. When these primary needs are supplied, then may labor go on to supply secondary needs.

It would be well to enumerate these primary needs if only for the sake of realizing how far we are from finding them provided by the present Industrial System. Our primary economic necessities are: (1) Food—i. e., bread, vegetables, milk, meat, malted liquors, etc.; (2) Clothing—i. e., woolen, linen, and cotton stuffs, well tanned or untanned leather; (3) Housing—i. e., a home of sufficient rooms, a homestead, fresh air, etc.; (4) Fuel—

wood, coal, etc. All other things belong to man's secondary needs.

Now it may be startling to some men to be reminded that the present Factory System of Industrialism produces none of the primary needs of human existence. The land and the land alone gives us the simplicities of Food, Clothing, Housing, Fuel. Factory methods cannot give us these necessities of life; but they can give them a quality which makes them controllable by a small group of men who wish to make money by controlling them. Thus milk when doctored with boracic preparations, or sterilized, can be controlled by a milk combine. Even fish can be so treated by cold storage as to be always controllable and indestructible as wheat.

I'R. VINCENT McNABB, O. P.¹)

* * *

Ruskin said, the veins of wealth are red, not yellow. Inherited skill in rural crafts, when diverted to other ends, is a pitiful extravagance.

Stands for all time Carlyle's panegyric on "the toilworn craftsman that with earth-made implement labors and conquers the earth and makes her man's." Still let it be said, "honorable to me is the hard hand; crooked, coarse; wherein, notwithstanding, lies a cunning virtue indefeasibly royal, as of the sceptre of this planet. . . ."

In the capital cities of every land there should be set up a symbolic statue of the everlasting type, as a perpetual reminder to urban dwellers of what they owe to our oldest industry.

Priest and peasant. The bread, which the one consecrates, the other grows, and blessed is the land that holds them in honor, each in his proper sphere.

WILKINSON SHERREN,
 in *Catholic Times*,²) London

The High School or College Man in Catholic Action

The resolution adopted by the Philadelphia convention of the C. V. referring to the desirability of enlisting for our movement the co-operation of Catholic men, who have had the advantages of a high school or college education, touches a problem to which attention should be directed again and again. It is based on the deplorable circumstance that all too few men who have enjoyed these advantages employ them in our movement, and that they fail to carry into their respective professions, to any marked degree, the fruits of their Catholic training.

The problems touched by this resolution, though they are of major consequence, are accorded less attention by American Catholics, as a whole, than by their fellows in some European countries. Hence it is of wider significance that, at the fourth annual congress of the Belgian Federation of Catholic Students, held December 9-11, 1927, at the University of Louvain, this very subject, treated from various angles, formed the chief topic of the deliberations. The importance of the gathering may be inferred

1) Pp. 8-9 of that excellent discourse on "The Church and the Land," London, 1926.

2) From an article: Priest and Peasant, the Everlasting Type.

from the number of participants—there were several hundred present, including members of the faculty, students and alumni of the University—and from the circumstance that the Holy Father had sent a representative in the person of the Papal Nuncio, Msgr. Micara, and had presented his autographed portrait to the student body.

K I P A, the international Catholic press agency, reports the general theme of discussions to have been "the vocational, social and political responsibility of the college trained man." The keynote was sounded by the first speaker, Msgr. Ladeuze, President of the University, who treated of the duties of the student, deploring that the latter was ordinarily least appreciative of the value of time. Carefully compiled statistics, he said, proved that the student worked only 120 days out of the year. His first duty was to study his respective branches diligently and methodically, and he was not, as a student, to participate actively in public life, in politics or in major social endeavors. However, he was to prepare himself conscientiously for such active participation.

While these considerations were submitted to the entire gathering of teachers, students and alumni, the special groups, which went into separate sessions, applied themselves to a study of their respective professional duties and the ethics of their calling. There were group meetings of attorneys and judges, of engineers, of physicians, of men engaged in political life, of journalists. This feature of the congress was well developed, thanks especially to the "cercles de moral professionnelle," circles for vocational or professional ethics, founded a year ago by Jesuits and attached to the respective faculties of the University, an innovation that has experienced a gratifying growth in that brief period.

Such efforts, if they become more general and are conscientiously and consistently pursued, should bring about, at least on the part of a percentage of the participants, a wider impregnation of the professional, social and political life with Catholic ethics, along with a more general participation of Catholic professional men in Catholic movements. The attainment of both objects is highly desirable; it is one of the fundamental aims of the activities of the Central Bureau, its publications, its study courses; it is incorporated and was announced as an essential feature in the program of the proposed Social School of the Central Verein, and is an integral aim of the Bureau's advocacy of Christian Solidarism. It should be made one of the objects of Catholic movements everywhere.

The revealing articles on the methods adopted by certain railroads in forcing on their employees "Company Unions" led a priest in the State of New York to send us the following comment:

"It pleased me that you printed the articles on the formation of company unions on the Erie R. R. I am ashamed of the President, for I understand he is a Catholic. Perhaps he has not the power to act like one and still keep his position.—Congratulations on your good work in general, too."

Concerning Endowments Among Catholics

Some time ago one of our members approached the Bureau with the following statement: While soliciting contributions for the Central Bureau Endowment Fund among non-Catholics (in which endeavor, by the way, he was quite successful) he had repeatedly been told: "Why, I thought practically all Catholic undertakings were handsomely endowed, while you tell me that this Bureau, with its educational purpose and record, is one of the few undertakings that is to have an endowment. Am I right or wrong?" Our friend assured him that in general Catholic endeavors were not supported by income from endowments but by ordinary revenue, receipts for services rendered, and by contributions, the latter coming chiefly from the plain people, who by far outnumbered the wealthy in the Catholic Church, at least in our country. Moreover, he said, his remarks about the limited number of endowments applied to the United States only and not to any European country. Very properly our friend desired to substantiate his contention and referred the question to the Central Bureau. Thinking one way to state the case convincingly would be to present the record of endowed colleges and universities in our country, and to add a few explanatory notes, we took from the 1927 issue of the "World and St. Louis Post Dispatch Almanac" the list of educational institutions having an endowment of \$1,000,000 and over (p. 392) and marked the Catholic institutions with an X. To this statistical compilation we added the following remarks:

"The almanac, from which these figures are taken, is considered a standard reference work by the St. Louis Public Library.

"The reader will notice that out of the 165 colleges and universities listed as having sizeable endowments, only seven are Catholic, which gives us a percentage of approximately 4.25 in this group.

"The Catholics of the U. S. in their majority, belong to the poorer element. Taking the situation by and large, they are not in a position to create vast endowments. They maintain 17,380 churches, 121 seminaries, 218 colleges for boys, 737 academies for girls, 6,819 parochial schools (attended by 2,070,000 children), 352 orphan asylums (with 48,000 orphans), and 117 homes for the aged, to say nothing of numerous hospitals, insane asylums, some Houses of the Good Shepherd, emergency homes, working girls' homes, settlements, day nurseries, and the like. Only a very small fraction of these is endowed. (Figures from Catholic Directory, January 1, 1927.)

"In most instances, too, the charitable institutions do not come in for support from Community Funds (our charities in St. Louis do not share in it). The educational and the charitable institutions are maintained chiefly by income from students, patients, inmates, as the case may be, or their families, and the charity of the Catholic people.

"A relatively small number of parochial schools are free schools, a larger number being free for the poorer children. Some endowments, secured largely by numerous small contributions of parishioners, amount to \$75,000 to \$100,000. In other instances, parochial schools are made free not by endowments but by church collections taken up on a certain Sunday of each month, the people contributing these items in addition to what they give in the church collection for general parish support, missions, diocesan schools and other institutions.

"Of course, there are scholarships and burses established in high schools, academies, colleges, seminaries and universities, as also endowed beds, and small endowments for free days, in hospitals and the like. Likewise, Catholics

who can afford to do so set aside, by will or otherwise, small endowments for holy masses to be said for the repose of their own soul or the soul of a relative for many years after their death, for the perpetual care of graves, etc. But these are ordinarily relatively small amounts, and do not compare in any way with the sums assigned for endowment purposes outside of the Catholic Church.

"Catholic newspapers depend entirely on subscriptions and advertisements.

"These figures and remarks apply only to the United States. The endowment idea may find increasing support, but it may be safely stated that in the past and at present Catholic educational and charitable undertakings and institutions in our country, taking them by and large, secure the bulk of the means by which they are supported as they go along."

In the specific instance for which this information was requested, the non-Catholic, to whom our friend submitted it, responded by a gift for our fund, at the same time admitting that he had been convinced how wrong his assumption of the situation had been. He added that his admiration for the priests, the Brothers and Sisters, and for the Catholic people as a whole had greatly increased, since he had come to realize what great things are undertaken and sustained throughout the years by the generosity of the faithful and others whom they approached for support.

There is a fine *apologia* for Catholic works in our country in the facts here presented and the conditions they reflect. In many instances such works have been undertaken and have prospered among us which, humanly speaking, seemed doomed to failure because the available means were scarcely adequate for the day, to say nothing of the morrow. The spirit of heroic confidence in God and the generosity of the Catholic people, which made and make them possible, must be preserved. And while endowments are necessary in numerous undertakings, and while their number will unquestionably grow, their achievement would not mark a gain but rather a loss if the spirit of enterprise and personal devotion, which has no fear of the morrow where a good work is concerned, were replaced by one of personal indifference and cool, calculating "business sense," which prohibits undertaking the first step until the success of the tenth or twentieth is assured. Our societies as well as the families of our members are centers, in which the victorious spirit of readiness for constant sacrifice, coupled with due confidence in Providence, can and must be fostered.

Credit Unions

An excellent argument for Credit Unions is advanced by "Observer," of *The Building Societies' Gazette*, a British publication, in an article on "Building Societies: What They Are—What They Do."¹)

The author suggests the powers of the Building Societies might usefully be enlarged. "When we remember," he says, "that there are now millions of people who are Capitalists, either through ownership of War Stock, War Savings Certificates, Railway Stock, Bank Shares, Houses, Building Society Shares, etc., it would seem that there is plenty of

scope for, and a great need of providing some people with facilities for temporary borrowing without the necessity of their having to sell or withdraw." Since he realizes that the first essential of a loan bank is turnover, and that the banks cannot do much for the small man, who can only offer a dormant account, while the Building Societies are restricted to lend only on real estate, he contends that a great deal more might be done "for the small man by providing more of the facilities, of which he does from time to time stand in need."

"Observer" does not, however, take into account the possibilities the Credit Unions, as inaugurated in Canada and our country, offer in that regard. He merely suggests, the institutions for savings, which invite small deposits, should extend their service to "include temporary lending on suitable security." Such a step would seem to him to be in the "right direction." Now the very functions savings banks are invited to assume are identical with one of the chief purposes of Credit Unions. These, moreover, fulfill a second mission, referred to by L. J. Frankenthal, in an article on "Home Safes and Their Use," contained in the same volume.²) Namely, that of inducing members to save small sums of money regularly. Since a member of a Credit Union must make a deposit, even if it be but a dime, at stated intervals, it grants him the same opportunity which the lauded home safe is said to supply. A contrivance regarding which Robert J. Thompson, a writer and economist of note, declared at the recent International Thrift Congress at Milan:

"The holder (of a home safe) is drawn to the cashier's window by a force outside himself or his actual needs. The road once found and often travelled, the thing is done. Your little home bank has served its purpose."

Of the Credit Union it may be said that it serves the purpose both of a home safe and the money lender. For that reason it is wonderfully suited to the conditions and purposes of the financially less independent member of a community.

A Word on Reading and Rural Lending Libraries

While we are happy to report that the Central Bureau assisted in extending and founding five society libraries during the past year, two in North Dakota and three in Kansas, we regret that all too many other organizations have entirely lost sight of so commendable an activity as that of conducting a lending library.

Especially in country districts a properly conducted library is a desirable adjunct to a parish, and societies of men and women should consider the possibility of engaging in such work. In this connection we would like to quote what Father S. Browne, S. J., said when opening the Catholic Library at the Curragh Camp, Ireland, recently: he was convinced that the extension of these libraries

¹) Printed in the extremely valuable Building Societies Yearbook, 1927, Official Handbook of the (British) National Association of Building Societies. Lond., 1927, pp. 313-318.

²) *ibid.*, pp. 338-342.

to every class was an essential element in their progress as a civilized people. Now that they had their destiny in their own hands, one of their great tasks was to build up the country economically and industrially. That could not be done unless the knowledge of all these matters, accumulated for centuries by the world's great workers and thinkers, was brought to bear upon their problems and tasks.

Economics and industry, and even social welfare, were not the only factors in their civilization. The country must also be built up intellectually. They must think of general education, of literature, and the arts.

"There are," he continued, "quite a vast number of false and destructive ideas flying about the world today, many of them closely connected with religion, and any intellectual man ought to wish to be well posted in these matters."

These injunctions should be taken to heart by Catholics of our country generally, but especially by those living in the rural districts. Let us mention in this connection that our traveling libraries, intended to further the endeavors of Social Study Clubs and social study in general, are still available at a very reasonable rental.

Clothing the Naked!

Thanks to the prompt and most generous response to our appeal for clothing for the Indians and Mexicans, we have been able to make three major distributions, consisting all told of 57 bales, weighing on an average 125 pounds, and 13 boxes, since last October. Assistance was offered by men and women, individual societies and city federations, and a number of convents and academies. Let us add that the quality of the clothing sent us was unusually good, so much so that the missionaries did not fail to mention this fact in their communications to us.

Since the donations came from so many sources, and because bales were ultimately made up of shipments large and small, it was impossible to ask the missionaries to acknowledge receipt of the gifts to the donors, much as we would wish to have recommended this course. In lieu thereof we shall quote from the letters received in response to the second shipment, forwarded from St. Louis with the intention that missionaries might be able to dispose of the clothing to the needy around Christmas Day.

The Benedictine Sisters, in charge of Immaculate Conception School, Stephan, S. D., whose letter is dated Dec. 30, tell us:

"We received the bale of clothing and are very grateful for it, especially since the poor Indians do not spend many pleasant hours these cold winter days. Some of them almost starve and freeze in their cold, wind and blizzard tossed tents and shacks."

Thanking the Bureau for "two large bales of clothing which have arrived safely and just in good time," Sr. M. Perpetua, Ursuline Convent, St. Ignatius Mission, Montana, adds:

"We have had some very severe cold weather here this winter and last week for some days the mission roads were impassable even for the mail wagons. We are hoping it

may not continue, as we are distressed to find the means to pay for fuel, etc. (God will provide.)"

The Sister, in closing her communication, thanks us especially:

"for the clothing, the splendid shoes, etc., and also for prepaying the transportation charges, which we know are always considerable."

A most interesting communication is the one acknowledging, *inter alia*, receipt of two large bales sent by us to the Capuchin Fathers at St. Labre's Mission, also in Montana. The writer, Rev. Fr. Benno Aichinger, says:

"What a blessing their precious contents are for this poor Mission! Last week we found a squaw, 'Iron Tooth,' ninety-nine years old, lying sick in a lowly hut. Her only dress was a salt bag, with holes cut for her head and arms, and a thin blanket drawn about bare shoulders and arms. A pitiful sight, especially while the temperature is twenty below. You may imagine how grateful we are for warm clothing."

Part of the goods donated for mission purposes was distributed in the Southwest. Writing from the Ursuline Convent, Laredo, Texas, on Dec. 31, Mother M. Jude thanks us for the "generous donation of clothing," adding:

"We were very glad to be able to give clothing to our poor this year, since the Salvation Army fed several hundred on Christmas Day, ninety-nine per cent of whom were Mexicans, who should, consequently, be Catholics. Many of our faith accepted the invitation and were only too glad to obtain a meal."

A number of other letters merely reiterate the constant plea of the missionaries that clothing and blankets are badly needed. Rev. Fr. Sylvester, O. S. B., St. Paul's Mission, South Dakota, declares in his letter of acknowledgment:

"It takes a lot of clothing to keep our two hundred children (in the Mission School) supplied. I sometimes wonder what the Indians would do if it were not for the good people who remember our Mission."

Worthy of the Early Christian Type of Charity

The Noviciate for young Mexicans, desirous of spending their life in the Order of St. Francis, now building at Mescalero, New Mexico, was undertaken by Father Albert Braun, O. F. M., without available funds of any kind. He is, therefore, hoeing a hard row and would be grateful for assistance. In the beginning of January the debt he had been forced to contract amounted to \$3121.20, while the day of arrival of 8 novices and some 12 other exiled Franciscans, who are expected to make their home in the new convent, was approaching. Isolated, as he is, in that strange corner of our country, Fr. Albert has turned to the Bureau for assistance, chiefly publicity. He writes:

"I am certain there are many charitable people, who would gladly help this cause, if they knew of it. They would help, because there is at present no more deserving cause than this in America: it is the cause of the Church under bitter persecution!"—Moreover, it is a cause which, as far as the Noviciate at Mescalero is concerned, is unable to turn to even one source of munificence, declaring: "from it I may expect to receive succor!"

There has been a good deal of indignation on the part of our people over the unjust policies and das-

ardly conduct of Calles and his followers. This frame of mind does not, unfortunately, yield sustenance, unless it incites to rendering assistance to those, who have suffered persecution and must now look to their American brethren for charitable offerings. In similar circumstances, the early Christians readily made the greatest sacrifices; even sacred vessels were sold and the proceeds used to either ransom or ransom from the mines the victims of pagan fury. (The early Christians were in many instances sentenced "ad metallas," condemned to labor in mines in company of criminals and slaves.)

Our Movement, Our Members, and Catholic Editors

The course adopted by Mr. O. H. Kreuzberger, Evansville, Ind., in calling to the attention of the editors of the weekly *America* the neglect of Rev. Wilfrid Parsons, S. J., to mention the Philadelphia convention of the C. V. in his article "The Catholic Year in the U. S.," an otherwise commendable review of Catholic activities in our country during 1927, deserves to be brought to the attention of our members.

Mr. Kreuzberger bases his criticism on the fact that, while a number of Catholic organizations were mentioned in Father Parsons' review, reference to the C. V. was omitted. This omission, to the writer of the letter, seems inexcusable, since the C. V. is not merely the oldest Catholic lay organization in the U. S., but one which has merited well of the Catholic cause in America, a champion of the parochial school as well as of higher Catholic education; the pioneer in the field of Catholic Social Action and organized Catholic Action, commended on more than one occasion by Popes, Papal Delegates, Cardinals and members of the American Hierarchy. Moreover, in closing, Mr. Kreuzberger declares:

"While I would not wish to be considered by you (the Editor) a captious critic, I do believe that the omission by Father Parsons of the Central Verein in his article merits editorial comment by you in one of the forthcoming issues of *America*."

It is not at all our purpose to instigate wholesale criticism of editors. The life of a Catholic editor is beset by so many difficulties and the task of editing a Catholic journal in America is, on the whole, fraught with so many disappointments and so thankless, that we rather lean to the attitude of asking the members of the C. V. to have pity on those who make the sacrifices, men must make, who devote themselves to Catholic journalism in the U. S. Nevertheless, we believe it would be well, if our members were to address the editors of papers, among whose constituents men and women of the C. V. are numerous, when guilty of neglecting to chronicle the activities of the C. V. Let us add that they should not, unless they are in possession of evidence proving the contrary, assume such neglect to be due to any intention on the part of the editor to suppress or belittle the endeavors of the C. V., the C. W. U., or any of its branches. Our Catholic editors are, on the whole, poorly sustained "printers' ink coolies," lacking the financial resources which those possess in so great a degree who give

the people what they want, sensational news and worse. Because of these conditions, they are overburdened with tasks and unable to do justice to all of the numerous demands made on them.

A Reminder to Remember the C. V. in the Last Will

Give an account of thy stewardship. Luke 15, 2.
Who will render to everyone according to his works.
Rom. 2, 6.

Holy Writ reminds us of the need of performing good works during lifetime, both by personal service and by alms-giving, works which will weigh down the scales of justice in our favor at the final accounting of our thoughts, words and deeds. Among these works are those also for which we provide by will during life, though they will not be performed till after we shall have appeared before the judgment seat of God. At that judgment riches and power will not avail us, for "riches will not speak for us in the day of wrath"; but those deeds which we have performed or caused to be performed and which prove our love for the Savior and His brethren, will plead our cause.

While those who possess little or nothing of the world's goods will have less to answer for than those who enjoy wealth, nevertheless all must give an account of their stewardship. For all we possess is a free gift of God and must be used for His glory. Whether our possessions are due to our own initiative, industry and thrift or that of others who have gone before us, or to both, the fact remains that His blessings are responsible in far greater measure for what we have than our own efforts or good fortune.

Although all know that "no man liveth always," yet many think that for them death is quite remote. As a result they postpone putting their affairs in order until it is entirely too late or they themselves are no longer in the full enjoyment of their faculties. Yet everyone should have his Last Will drawn while still in good health, or at least before illness or the infirmities of old age have weakened his mental powers. There are all too many instances of record in which this duty was put off until such time when the testator accepts ill advised or even selfish suggestions of others as his own thought and, as a result, fails to provide for good works he may have intended to promote by will, works that will be to his credit at the judgment. Even those endowed with moderate means should betimes set aside by will at least a portion of their possessions for religious and charitable and otherwise benevolent purposes, in order thus also, as well as by personal service during life, to help their fellowmen, whom the Savior wishes them to assist and regarding whom He has said that whatsoever we do unto the least of His brethren we do unto Him.

There are many worthy works that appeal for support by legacies. Surely the endeavors of the Central Verein, directed toward the promotion of Catholic Action and Catholic social action, toward the fostering of understanding and the practice of justice and charity in all human relations, the championing of the lot of the oppressed, the promotion

of a more intensively Catholic life among its members, is not the least of them. Therefore, members and other well wishers of our organization should remember its endeavors in their will, thus making it the administrator of part of their possessions after death. The formula, to be incorporated in the will, the drawing which should not be put off, is simple:

"I give, devise and bequeath to the Catholic Central Verein of America, a corporation organized by and under the laws of the State of Missouri, the sum of _____ dollars" (or other specifically described property).

There is a further consideration in favor of specifying good works, including our organization and its aims, to be remembered by will. Heirs are frequently selfish and apt to forget the intentions of the testator if given full discretion over the use of the means bequeathed to them. Even those who intend to be unselfish may be tempted to use for themselves what they receive if they are not bound to do otherwise by stipulated provisions for good works.

At all times our members and well wishers should recall what St. Ambrose tells us, that the evil of riches is not in their possession but in those who do not know how to use them; for just as riches are a hindrance to evildoers they may be made a means of virtue to the good.

This, Too, Is a Matter of Conscience

It would seem that not all people are entirely indifferent or their conscience dead regarding the sin of greed and usury. The *Social Service Bulletin*, published by the Methodist Federation for Social Service, prints the following letter, recently received from a trained nurse:

"I have always been interested in people who worked (being one myself) . . . I have about \$1,000 in bonds of _____ Co. It has come to my mind to wonder . . . if in any way that sort of investment is hurting anyone else . . . I have here a letter from _____ Co. offering to buy two \$100 Liberty Bonds that I have and take three of their own \$100 bonds that I have and give me a \$500 bond. Now why should _____ Co. buy bonds that draw 4½ per cent and issue bonds at 6 per cent? I thought, in any case, I would not do this till I asked someone who knew whether or not money invested in that way was harming anyone and whether or not there were better ways to invest money, where it was not only not doing harm but might be of some use."

It were well if Catholics would examine the nature and purpose of contemplated investments for the purpose of determining whether they are not granting their financial assistance to an undertaking which proposes to reap profits out of the sweat and blood of those that labor, either by withholding a just wage from their employes, or by charging exorbitant prices for the services rendered or the wares produced.

I obtain much pleasure from the reading of your valued periodical, and feel that from none of the other magazines received by me, do I profit as much as from yours.

HON. PHILLIP H. DONNELLY

Our Endowment Fund

A very handsome contribution to the fund came from Pennsylvania, a friend of our cause in that state forwarding to the Bureau the sum of \$500.00.

* * *

In appreciation of the advantages afforded them by last year's pilgrimage, two participants, Mrs. Louise Ludwig and her sister, Mrs. Lena Fischer, of Richmond Hill, L. I., contributed \$15.00 to the Endowment Fund, regarding whose purpose they had been enlightened by the President of the C. V., who addressed the pilgrims while on board the steamer "Providence," on the history and efforts of the C. V. and its Bureau.

* * *

Even good examples seem to be lost on not a few of our members. For a number of years certain priests and laymen have made it a practice to contribute annually a sum toward the Foundation Fund, equal to the one expected from each member of the C. V., usually when remitting for their subscription to the *Central Blatt*. But this habit is, evidently, not 'catching, since only a small number of imitators have thus far been found. Among them a comparatively large number of priests! One of the most persistent contributors of this kind is the Rev. Jos. Molitor of the Pontifical College Josephinum at Columbus, Ohio, who again sent \$3.00 for the purpose mentioned during January; Rev. H. Kuper, Loose Creek, Mo.; Rev. John Pleus, Jefferson City, Mo., and Mr. O. H. Kreuzberger, Evansville, Ind., each of whom contributed the same amount under the same conditions.

* * *

Further contributions came from the Philadelphia District of the C. V., which sent \$26.65, and St. Norbert Society, Roxbury, Wis., credited with \$25.00; while the Union of St. Stephen, composed of German Hungarians, of St. Louis, added \$10 to their previous contributions. Other gifts received were from individuals: \$10.00 from "E. C.," personally responsible for a number of donations for this purpose, \$5.00 from Mr. John A. Suellentrop, Colwich, Kan., and other items.

Apostolate of the Printed Word

Those of our members who continue to send us magazines intended for distribution in out of the way places in this country, and among missionaries in foreign parts, may be interested in the following statement, culled from the article of a missionary priest in North Carolina, and published in the *Sign*, who writes:

"One never can tell the fruitful and lasting results of a Catholic pamphlet, book or magazine put into the hands of a non-Catholic. This reminds me of a famous case in North Carolina. Half a century or more ago, a Protestant doctor named Monk received some medicines from the North wrapped in a Catholic newspaper. Upon reading it his interest was aroused. He sent for more Catholic literature. Finally he became a Catholic. As a result of this one Catholic paper and one conversion, there now stands at Newton Grove a splendid group of Catholic buildings with a congregation of over 300."

* * *

The oriental story of bread thrown on the waters

has been exemplified anew by the information contained in a letter, dated at New Orleans, January 19. The writer, a woman, says:

"My brother, Walter A. —, an invalid in a hospital, was given a prayerbook by a priest, 'God's Armor,' intended for soldiers and published by your Bureau. This little book has given him a great deal of happiness, likewise to several other invalids in his ward. Not having been able to locate copies of this publication in our city, I am writing to ask whether you will let me have 3 copies, which you may send by mail."

The writer offered to send the money in advance, enclosing a stamped envelope for our reply, and closed her letter with the assertion:

"I am anxious to spread a little happiness among those confined in a hospital."

Canvasses for Subscribers and the Result

Were the members of the C. V. willing to interest themselves personally in our publication, to obtain new subscribers among the clergy and laity, especially among their own fellow members in the local societies, our subscription list could, undoubtedly, be greatly added to. The fact is, however, that even many delegates to conventions of the various State Leagues and to those of the C. V. are not subscribers, and repeated appeals to subscribe for our journal, addressed to them, have failed to bring a satisfactory response.

All of the delegates referred to, and a considerable number of non-subscribing priests in various parts of the country were canvassed during the past year. Twenty-three hundred and thirty-nine sample copies of *Central Blatt* were sent to that many addresses, each being accompanied by a letter soliciting the subscription of the individual approached. Due in part to these canvasses and in part to verbal solicitation by interested and active men attending some of our conventions (notably those of the Wisconsin and the Texas Branches) 99 new subscribers were obtained during the same period.

The personal appeal by the President of the society, the Secretary, the Promoter, or some other interested member would have greater weight than solicitation by mail. The best proof of this assertion is provided by the fact that a religious in St. Louis brought in more than one hundred subscribers during a period of about two and a half years. No one will expect similar results from any President or Secretary; but each society numbers at least one or more members who do not read our publication but could be induced to do so. If, then, our efforts conducted by some member in each society, one new subscriber could be obtained from the ranks of the members, that alone would represent a total of upwards of 1,200 new subscribers.

The Rev. Chr. Goelz, pastor St. Philipp's parish, Edgemont Station, East St. Louis, adds to a note containing a handsome contribution for St. Elizabeth Settlement the comment:

"I enjoyed the *Central Blatt* articles on 'Cluny in Illinois'. I was a frequent visitor at Cluny during the days of the saintly Prior, P. Oswald, and the hard-working P. Engelbert Leist, O. S. B."

With the C. V. and Its Branches

Convention Dates

C. V. and Cath. Women's Union: St. Cloud, Minn., August 25-28.

St. Joseph's State League of Indiana and C. W. U.: Indianapolis, May 20-22.

Cath. Union and C. W. U. of Illinois: East St. Louis, May 20-22.

C. V. and C. W. U. of Pennsylvania: Pittsburg.

Cath. Union and Cath. Women's Union of Mo.: Salisbury.

Regarding the By-Laws of the C. C. V. of A.

To the Officers and Members of the Central Verein:

The printed report of the Convention of 1927 includes what is called the "By-Laws." This is incorrect, as the text is that of the *proposed* By-Laws submitted to the Executive Committee by the Committee who had the work in charge. The Executive Committee, at its regular session following the Convention, adopted the proposed By-Laws, subject, however, to such changes as a Special Committee, consisting of the undersigned, Mr. Charles Korz, the President, and Mr. William Siefen, of New Haven, should make. This procedure was followed since a closer examination of the proposed By-Laws indicated that some changes were necessary for the sake of clarity and simplification and, in some particulars, for the purpose of making them conform to provisions of the Constitution. Thus it was necessary to make decided changes in the Articles on Membership and the Board of Trustees.

After some months of work, the Committee brought the By-Laws into final shape and they are now in the printer's hands. We, therefore, bring to the notice of the Officers and Members, that the By-Laws as printed in the Report are not those as adopted, but only as proposed and hence not in force, or authority.

The By-Laws as finally adopted and official will be ready for distribution in a short time.

NICHOLAS DIETZ, Chairman.

Why Our St. Cloud Convention Should Be Well Attended

All state branches of the C. V. and the C. W. U., as well as individual societies should bear in mind that this year's Convention at St. Cloud demands their special attention, since never before in the history of our organization has an annual meeting been held as far west of the Mississippi River, as it will be in this case. Although the move is entirely in accord with the historical development of the country, nevertheless the high cost of travel may tempt both societies and individuals east of the Ohio River to remain away, unless their attention is called to the duty of reciprocating for the splendid attendance at conventions held in the east by the western people. On numerous occasions individual states, Wisconsin for instance, chartered a special Pullman for the trip East. Why should not the East follow that example next August, in order that

St. Cloud may be rewarded for the many sacrifices it must make in order to guarantee a successful convention?

The General Arrangements Committee has held no less than four meetings, and practically all sub-committees have been selected and completed, and have had their duties assigned to them. Nor is it merely the City of St. Cloud which is preparing for the event, but Stearns County is equally interested and is, therefore, backing the Committee. The further fact that Rt. Rev. Bishop Busch sponsors the undertaking is an added obligation on the part of our societies and members to insure a memorable meeting. In order that this may be accomplished, it is necessary to devote attention to the important question of securing delegates and arranging for the attendance of friends of our cause.

We believe that the meeting, to be held in one of the best developed rural sections of our country, will resolve itself into a study course, based not so much on lectures, as on what the Germans call *Anschauungsunterricht*. From what they shall be able to observe the participants will gain a better understanding of the rural situation and the rural problems, and at the same time of the accomplishments of the pioneers of our race, both clerical and lay, who went into Minnesota between 1850-1875 and made of it one of the most productive agricultural sections of our country. And after their visit to St. John's Abbey they will be able to visualize all the better one of the greatest epochs of German history, when, in the thirteenth century, German colonists, accompanied by Cistercian monks, crossed the River Elbe into Slavic territory, where the sturdy Saxon, Flemish, Frisian and Frank peasants conquered the soil, and the men from the cities founded towns, while the monks aided both spiritually and otherwise by their labors in the cloister and on their estates.

Illinois Branch to Meet in East St. Louis in May

Preliminary arrangements are under way for the East St. Louis convention of the Catholic Union of Illinois, to be held May 20-22.

The Executive officers of the state organizations of men and women were the guests of the local committee at a banquet Sunday, January 29; the Executive Committees of the two bodies had been in session on the evening of the 28th.

Invitation to Indiana Branch Convention Makes Special Appeal to Priests

The invitation to the 34th Annual Convention of St. Joseph State League of Indiana, to be held in Indianapolis, May 20-22, stresses the desire of the officers to have as many members of the clergy as possible present. The letter, stating that "a cordial invitation is extended to all of our societies to send a full quota of delegates to this convention," adds: "The Right Reverend and Reverend clergy are especially urged and invited to attend. If possible, send your Spiritual Director in addition to your full quota of delegates. Article 5, paragraph 2 of our Constitution reads: 'All Reverend Clergymen attending our annual convention are entitled to voice and vote.' A goodly number of priests

have always graced our conventions, and their counsel and advice is always welcome."

The convention of the Catholic Women's Union of the state will be held at the same time, both organizations meeting in Sacred Heart parish, conducted by the Franciscan Fathers.

Wisconsin Branch Executive Committee Plans to Intensify Activity of Member Units

To henceforth hold two meetings annually of the Executive Committee of the Central Verein of Wisconsin was definitely agreed upon at the session of that body, held in Milwaukee the evening of January 14. The meeting entrusted care of the legislative work to the Legislative Committee functioning hitherto.

Two other decisions were arrived at: One to arrange for the holding of oratorical contests for young men annually instead of biennially as heretofore; the other, to formulate a program of activities for societies and District Leagues, to be available by fall. Statements on the status of the Endowment Fund collections were submitted, with directions to the Presidents of the District Leagues to strive to obtain payments from delinquent societies.

New Jersey Branch Always Willing

While some societies and branches of the C. V. seem entirely lacking in the spirit of co-operation, New Jersey may always be relied on to prove itself an active member of our organization. Thus, when the Felician Sisters of Lodi, N. J., wrote the C. B. of their willingness to send us a great number of pieces of clothing, intended for the Indians and Mexicans, but that they were not in a position to bear the cost of transportation, our application addressed to the President of the New Jersey Branch, Mr. L. M. Seiz, to assist us toward obtaining these gifts, met with a favorable reception instantly. He communicated with the Sisters and arranged for the transportation of the shipment consisting of 4 cases of clothing, dresses, coats, sweaters, underwear, etc., most useful articles of good quality, since they are those discarded by the young women receiving the habit on entering the noviciate.

Among the District Leagues

The Christmas holiday season is not, on the whole, favorable to undertakings by our District Leagues. Nevertheless, as we glean from newspaper reports and from one letter addressed to the Bureau, several of these Leagues at least, and unquestionably a greater number from whom we have not heard, zealously continue the activities engaged in.

Two lectures were features of the quarterly meeting of the Central Illinois League, held January 22 in SS. Peter and Paul parish in Springfield, at which societies of men and women in Springfield, Lincoln, Bloomington, Decatur were well represented. The Rev. W. L. Quatmann, pastor of Sacred Heart parish, Springfield, discussed the origin and activities of the St. Vincent de Paul Society, while interesting aspects of various laws, particularly criminal laws, were presented by the Hon. M. F. Wehmhoff, Assis-

nt State Attorney-General. President Frank Buedel, Rev. Hufker, and Rev. A. J. Wolfe, the latter Assistant at S. Peter and Paul, delivered brief addresses.

The proposed consolidation of various railroad systems, which would materially affect St. Paul, was discussed in lecture before the January gathering of the local Federation of that city. A committee was appointed to approach the Hon. Melvin G. Maas, member of the House of Representatives, Washington, and of the Federation, with a view towards laboring for an adjustment of the problem which would safeguard the best interests of the city.

"Christ, the King of Children," was the topic of the principal address, delivered by Rev. Chrysostom Riepl, O. S. D., at the mass meeting held in St. Anthony's parish hall, Milwaukee, Sunday, January 15, as one of the events of a well arranged "Catholic Day" in which representatives of the societies of men and women participated. Rev. C. Keyser, Rev. Peter Theisen, and Mrs. S. C. Wavering, of Quincy, Ill., President of the N. C. W. U., also addressed the audience, Mrs. Wavering speaking on the aims and development of the Catholic Women's Union. Mr. Frank Bied, President of the C. V. of Wisconsin, presided. The meeting was followed by Solemn Benediction in St. Anthony's Church, on which occasion the papal brief concerning the cross "pro Ecclesia et Pontifice" upon Mrs. Wavering was read, the cross being presented to her by Rev. Raphael Wittig, S. D. S. Many of the delegates had attended solemn high mass in the same church in the morning, at which Rev. C. Keyser delivered the English, and Rev. J. Eisenbarth, of Vienna, the German sermon.

Receipt of one hundred and ten dollars for the Central Bureau Endowment Fund was acknowledged in the course of the January meeting of the N. Y. C. branch, which is arranging for various entertainments to defray the expense involved in publishing a leaflet descriptive of the organization and its aims, and intended as propaganda matter to present to prospects for membership, including immigrants.

The St. Louis D. L. joined with the Catholic Union of Missouri and the Catholic Women's Union in arranging a mass meeting in St. Anthony's hall, on January 8th, the guest of honor being the Rt. Rev. Dr. Christian Schreiber, Bishop of Meissen, sojourning in our country in the interest of his diocese. Archbishop Glennon had assumed the honorary chairmanship of the meeting, while the chancellor of the diocese, Rt. Rev. Msgr. John J. Tannrath, was acting chairman. Rev. P. Bernard Wewer, O. F. M., pastor of St. Anthony's, Rev. J. L. Spaeth, S. J., of St. Louis University, Mr. John P. Rehme, President Catholic Union of Missouri, and Mrs. M. Bresser, President Catholic Women's Union, delivered brief addresses suitable to the occasion.

Our Endeavors Commended

Exceptional praise is accorded Rev. A. Muntsch's, S. J., social and ethnological study, "The Family," in the book review column of *The Christian Family*, published by the Society of the Divine Word, Peoria, Ill. The reviewer calls the pamphlet "a timely and interesting contribution to this vital subject" (the family), adding it was the aim of the author "to give the lie to the modern and erroneous belief that the monogamous family is the product of slow evolution."

"Social students as well as our educated laity will," says *The Christian Family*, "no doubt, heartily welcome Fr. Muntsch's scholarly pamphlet, and we take this occasion to recommend it warmly to our readers."

Judging from the few orders thus far received for this pamphlet, now on the market for more than three months, social students and educated lay people must still be *rarae aves* in America!

* * *

That distinguished scientific quarterly, *Anthropos*, refers in the following manner (Vol XXII., No. 5-6,

p. 1021) to the edition of the Indian Prayer and Hymn Book published by the Bureau, and presented by the C. V. to the missionaries among the Dakotas:

"This is a beautifully printed prayer and hymn book in the language of the Teton Dakota or Lakota Siouan people. Out of modesty Father Buechel (the author) refrains from placing his name on the title page, though he was the guiding mind and hand in this work (preparation of the manuscript), and he spent two full years in its careful preparation. . . . It is worthy of special commendation that the Catholic Central Verein of America . . . has assumed all the financial expenses connected with the printing and publication of this work, which is another link in the long series of volumes by Catholic missionaries in the science of linguistic ethnology."

* * *

Writing to the Bureau from one of the old Carmelite monasteries of Travancore, South India, shortly before Christmas, Fr. Aloysius of St. Joseph assures us:

"On this occasion I once more thank you most sincerely for the kindness and charity you have shown me during the past many years by sending me the books I desired for our Library. Truly I would be horribly ungrateful if ever I forgot you and your Association."

Books Received for Review

- Labriolle, P. D.: The Life and Times of St. Ambrose. Translated from the French by Herbert Wilson. St. Louis, Herder Book Co., 293 p. Cloth, \$2.50.
- Rintelen, W. von: Dr. jur. Viktor Rintelen, 1826-1908. Jurist und Parlamentarier. With portrait. Freiburg, Herder, 1927, paper covers, 35 cents.
- Schuhmann, Georg, *Naturrechtliche Schulgrundsätze gegen widernatürliche gemeinschädliche Modeanschauungen*. 1. Flugschrift. Aschaffenburg, 1927.
- The Black Czar, Translated from the Spanish by Fr. John Moclair. El Paso, 1928.

Gifts in Kind

were received as follows:

Clothing, Shoes, Hats, etc., from: Vincent Wollschlaeger, Meriden, Conn.; N. N., Garrison, N. Y.; Notre Dame Academy, Florence, Nebr.; O. Jaeger, N. Y. C.; St. James Mission Group, C. W. U., Decatur, Ill. (2 shipments); St. Elizabeth Soc., New Ulm, Minn. (3 shipments); St. Joseph parish, Schenectady, N. Y.; St. Joseph Soc., Mineral Point, Wis. (2 shipments); F. C. Bied, Madison, Wis.; G. Cath. Women's League, Cleveland; St. Mary's College, Leavenworth, Kas.; C. W. U., Newark, N. J.; F. Volk, Batesville, Ind.; St. Joseph Soc., Menasha, Wis.; V. Beitenstein, Paxico, Kas.; Peter Trost, Peru, Ill.; Sisters of the Most Precious Blood, O'Fallon, Mo.; St. Joseph's Rectory, Manchester, Mo.; Our Lady of Lourdes Mission Crusade Unit, Spalding, Neb.; Mother Carmelita, St. Joseph's Academy, George Weiss, Miss H. Wobben and Miss Mary Voss, of St. Louis.

Mission Goods, Books for various purposes, Religious Articles, Cinctures, etc., from: Miss Regina B. Kuhn, Spillville, Ia.; Rev. B. H. Fuerst, Fort Smith, Ark.; Mrs. John Majerus, St. Cloud, Minn.; School Sisters of St. Francis, Johnsburg, Ill.; Mrs. Ida Uelhoff, and Miss Mary Voss, St. Louis.

Magazines and Newspapers from: L. Martus, Dorchester, Mass.; Mrs. John Majerus, St. Cloud; Miss A. Ahles, Gilbertville, Iowa; Ulrich Berens, Walker, Kas.; Miss E. H. Dick, N. Y. C.; Rev. A. Mayer, Our Lady of Perpetual Help parish, and Rev. John E. Rothensteiner, St. Louis.

Cursed are those who violate the Sunday. Accursed are the profaning nations, and thrice-accursed are those, whoever they may be, who range themselves against the infrangible will of God!

GABRIEL DE MONTGROS¹⁾

¹⁾ The Duties of a Christian, recently published by Herder Book Co.

Aus dem C. V. und der C. St.

Das Komitee für soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Joseph Matt, St. Paul, Vize-Vorsitzender.

Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammeke, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. A. J. Muench, St. Francis, Wis.

H. B. Dielmann, San Antonio, Tex.

Nicholas Dietz, Brooklyn, N. Y.

F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Ein Wahrzeichen unserer unglücklichen Zeit ist die Unzufriedenheit und es ist eine Teufelthat, die Unzufriedenheit in den Seelen und in der Masse zu nähren, zu hegen und zu pflegen. Kein Wunder, dass die aus dem Herzen geborene Undankbarkeit gar bald in der geballten Faust und in der erhobenen Hand gegen Gott sich kundgiebt.

P. Cassian Karg, O. M. Cap.

Nicht vom Brote allein.

1. Fastensonntag. Matth. 4, 1-11.

Wenn ein Geschöpf pflanzlicher oder thierischer Art gedeihen soll, dann braucht es die rechten Lebensbedingungen. Ohne diese stirbt es; oder es verkümmert und entartet zu einem schwächlichen und unbrauchbaren Gebilde.—Soll der Mensch zu seinem vollen Menschenthum, zu Würde und Vollkraft sich entwickeln, dann braucht er auch die rechten Lebensbedingungen. Ohne diese verkümmert und entartet er zu einem menschenunwürdigen Zustand.

Christus spricht heute von den Lebensbedingungen des Menschen: vom Brote lebt er. Aber nicht vom Brote allein, sondern von jedem Worte Gottes! Es ist ein Prophetenwort für die Jahrtausende, es ist ein Wort des Lebens und des Todes! Der Mensch, der vom Brote allein leben will, entartet; die Gesellschaft, die nur mehr das Leibesbrot allein kennt, die entartet und wird unwürdig, unerträglich, untermenschlich.—Stöhnt nicht schon die ganze Schöpfung unter diesem unerträglichen, untermenschlichen Zustand? Ist das Welturtheil des heutigen Evangeliums, dieses Wort des Lebens und des Todes, nicht schon an uns erfüllt? Spüren wir nicht einen schweren Fluch auf uns lasten, den Fluch des "Brot allein"? Die nur mehr ihr Geschäft kennen und ihr Geld und ihre Rechnungen und alles mit diesem Masstab messen und für höhere Werthe gar keine Sehkraft und kein Verständnis mehr haben, die geben das pulsierende Leben nicht mehr weiter, so wie eine Zelle an die andere ihre Kräfte weitergeben muss; sie sind abgekapselt; sie können selbst nicht mehr wachsen und hemmen andere im Wachsen. Sie kennen keinen Bruder, sie kennen keinen Weltzusammenhang, mögen sie auch noch soviel von ihm reden; sie kennen keine Verantwortung; sie sind selbst todt und machen viel anderes Leben todt.—

Nicht vom Brote allein. Es ist eine Ureigenschaft und ein Urgesetz in uns: das Hungern, das unendliche Hungern. Das gab Gott dem Menschen mit auf seinen Erdenweg, als er ihn aus dem Paradies weisen musste. Dieses Hungern kann ihm wiederum die Brücke bauen in das Paradies, hinüber in die Ewigkeit. Wenn er aber diese Urkraft, diese Ewigkeitskraft auf die Güter der Erde lenkt, dann ist er verloren. Dann krallt sich diese Urkraft an der Erde fest, noch viel mehr wie ein schwerer Schiffsanker, der zur Unzeit, viel zu früh, geworfen worden. Der arme Mensch! Wer nur mehr die Sorge um das Brot, Geschäft und Geld kennt, der ist mit Tages- und Wochenrationen (vergleiche die Vaterunserbitte!) nicht zufrieden, auch nicht mit Monats- und Jahresvorräthen. Der will Vorrath für Jahrzehnte, immer mehr, immer unersättlicher, immer besorgter, wahnwitzig, toll. Und er weiss nicht, dass er gleichzeitig die besten Quellen seines Herzens, die Lebensbrunnen seiner Seele verschüttet; warme und sonnige Freiheit will nicht mehr aufkommen in ihm, der Geist ist gefesselt, schaut nur mehr zur Erde, wie der Kopf des Thieres; die Seele ist getrübt und kennt keinen Frieden, der die Freien und Reinen erfüllt; der arme Mensch.—Und arm die Welt um seinetwillen! Diese Menschen sind es, die so viel fröstelnde Kälte in die Welt hineintragen, die so viel Begeisterung und frohes Vorwärts- und Aufwärtstreben todt schlagen, die viele Lebensbrunnen trüben und vergiften, viele Verantwortung ausser Acht lassen, falsche Rücksichten üben, Grundsätze verschweigen und verdünnen, die nie ein Nein sagen können aus Furcht, es könnte einer von denen ausbleiben, die ihnen Geld ins Haus tragen. Arme Welt! Arm auch die Christen und die katholische Welt um solcher willen!

Wann wird der Idealismus aufstehen und mit Macht und Sonnenkraft zu rufen anfangen und die Zügel ergreifen um in mächtiger offener Welle und tausend feinen, verborgenen Äderchen Segensströme in tausend Herzen auszuschütten? Wann werden wir solcher Zeiten werth sein?—

Sondern von jedem Worte aus dem Munde Gottes! Selig diese Hungernden, und selig die Erde um ihretwillen! In der kommenden Fastenzeit, für vierzig Tage und vierzig Nächte sollen wir es erwägen! Das grösste Problem der Jetztzeit ist dieses: der Erde den ungeschminkten Glauben als einzige Wahrheit der Welt, die jubelnde Hoffnung der Gotteskinder als tiefste Kraft, und die selbstlose Liebe als glückliches Grundgesetz des Lebens und der Ewigkeit zu verkünden. Das sind die Lebensbedingungen der Welt, ohne die wir alle verkümmern. Christus hat sie in den unvergleichlichen Begriff: Wort Gottes zusammengefasst. Ja, der Glaube, die Hoffnung und die Liebe sind die Idee und das Wort Gottes. Ihr müssen wir leben oder wir leben nur ein Scheinleben, einen Betrug unseres Selbst und einen Betrug der Welt!

Die Kirche ruft in der heiligen Fastenzeit: Das, was oben ist, zu denken und zu thun; dann wird sie eine gnadenreiche Segenszeit, eine Zeit des

Heiles und des inneren Glückes: Wer an ihn glaubt, aus dessen Innern werden Ströme lebendigen Wassers quellen.

Caritas-Direktor Nar.¹⁾

Kardinal Piffi u. die Kathol. Aktion.

Die Einführung der katholischen Aktion in der Erzdiözese Wien, meldet das "Neue Reich," nahm Kardinal Erzbischof Dr. Piffi in feierlicher Weise am 15. Dezember in Anwesenheit der Mitglieder des Domkapitels, der theologischen Fakultät, der Dekane von Stadt und Land, der Vertreter der in der Erzdiözese liegenden Stifte, der Wiener Pfarrer, der Präsidien sämtlicher Diözesanvereine und der Vertreter der katholischen Presse vor. In einer Eröffnungsrede sagte der Oberhirte u. a.: Die Katholische Aktion ist ein Wunsch, vielmehr ein Mandat Papst Pius XI in seiner Enzyklika "Ubi arcano Dei consilio." Über das Wesen der Katholischen Aktion brauche ich mich in diesem Kreis nicht weiter zu verbreiten. Wir wollen heute die Grundlinien für die Einführung der Katholischen Aktion in der Erzdiözese zeichnen, gleichzeitig auch die Einstellung der bestehenden Organisationen zur Katholischen Aktion feststellen.

Nachdem Generaldirektor Msgr. Fried in ausführlichem Referate den Aufbau der Katholischen Aktion in der Wiener Erzdiözese entwickelt hatte, erklärte Kardinal Piffi: "Diese Grundlinien sind das Ergebnis langer sorgfältiger Erwägungen und Vorarbeiten. Ich habe sie vollinhaltlich gebilligt und erkläre sie feierlich als bischöfliches Mandat, als bischöfliche Verordnung. Der Grundzug und Hauptzweck der Katholischen Aktion ist das einheitliche Zusammenarbeiten aller derjenigen Vereine, die sich katholisch nennen und katholische Ziele wirklich im Auge haben. Sie müssen in Zukunft bestrebt sein, unter dem Dach der Katholischen Aktion gemeinsam zusammenzuarbeiten, gegenseitige Eifersucht und Zwietracht zu meiden und den Zweck, die Erreichung des Reiches Christi auf Erden, im gegenseitigen Einverständnis zu fördern. An Sie alle richte ich den Appell, mit allen Ihren Kräften an der Katholischen Aktion mitzuarbeiten."

Den Schwarzsehern in's Stammbuch.

Den Miesmachern, die unseren alten Unterstützungsvereinen das Sterbeglöcklein läuten möchten, sei zu bedenken gegeben:

Der jüngste Jahresbericht des St. Josephsvereins zu New York, Minn., giebt die Mitgliederzahl mit 577 an, eine Zunahme von 22 Mitgliedern gegenüber dem Vorjahre! Der St. Josephsverein zu Minneapolis zählt zur Zeit rund 300 Mitglieder, und der St. Petersverein in St. Paul, der bereits zu Ende der fünfziger Jahr gegründet wurde und sich 1860 dem C. V. anschloss, besitzt gegenwärtig noch 19 Mitglieder, obgleich die Gemeinde, die seine geistliche Heimath bildet, heute gänzlich im St. Pauler Geschäftsviertel liegt, und daher kaum in der Lage ist ihm Rekruten zuzuführen.

Erwähnung verdient auch der beachtenswerthe

Mitgliederstand des St. Josephs Vereins zu Mandan, N. D. Im Jahre 1907 gegründet, zählt er gegenwärtig der Mitglieder nicht weniger als 384. Sichtlich eine aussergewöhnliche Stärke in gegenwärtiger Zeit und angesichts der Bevölkerungszahl genannter Stadt. Seine Einnahmen beliefen sich im vergangenen Jahre auf \$2,645.23.

Ebenso widerspricht den hoffnungslos im Sumpf stecken Gebliebenen die Mittheilung eines priesterlichen Freundes unserer Bewegung in einem der Oststaaten unsres Landes. Er schreibt uns nämlich im Zusammenhang mit anderen Dingen unterm 15. Januar:

"Ich möchte bei dieser Gelegenheit nicht versäumen einen Punkt zu erwähnen, der wenigstens für den ... Zweig eine aussichtsreiche Zukunft verheisst, nämlich das Interesse, das uns unter dem jungen, hiergeborenen Klerus für den Verein zu wecken gelungen ist. Eine ganze Reihe junger Herren erscheint regelmässig bei den vierteljährlichen Versammlungen und sie übernehmen auch bereitwilligst Vorträge für diese Gelegenheiten. Wenn das so weiter anhält werden wir noch lange nicht 'einschlafen,' im Gegentheil, recht tüchtig Fortschritt machen."

Warum sollte das anderswo anders sein, wenn das Laienelement Eifer für die Katholische Aktion an den Tag legt und so den Beweis seiner Opferwilligkeit erbringt? Von Priestern zu erwarten, dass sie tote Vereine galvanisieren und Laienarbeit verrichten sollen, ist eine Zumuthung, die nur Thorheit oder Anmassung stellen wird. Den amerikanischen Laien mangelt es weder an der Fähigkeit noch den Mitteln, welche die Katholische Aktion fordert; wohl aber an jenem Opfergeiste, der mit selbstloser Hingabe die Sache Gottes über das eigene Wohl stellt. Unsere Pioniere besaßen diese Eigenschaft in hohem Grade; die traurige Lage der Kirche in Deutschland, Österreich und der Schweiz, die einen so grossen Einfluss auf ihren Willen, die Heimath zu verlassen, ausgeübt hatte, hatte die Liebe zu Kirche und Religion in ihrem Herzen gemehrt und den Willen, für deren Einwurzelung in Amerika Opfer zu bringen, gestärkt.

Davon zehrt sowohl die Kirche als auch der C. V. heute noch. Diesen Geist bewahren und nähren zu helfen, ist eine der vorzüglichsten Aufgaben unserer Bewegung. Weh uns, wenn wir diese Flamme erlöschen lassen, und somit Religion und Kirche in der Stunde der Noth, die sicherlich kommen wird, der Gefahr der Preisgebung an ihre Feinde aussetzen.

Während so eine ganze Anzahl Vereine über stetigen Fortschritt und reges Leben berichtet, erhalten wir ab und zu Mittheilungen folgender Art:

"Der St. Josephs Schul- u. Kranken-Verein besteht bereits seit einem Jahre nicht mehr. Wir hatten schon lange keine neuen Mitglieder mehr erlangt und die alten starben nach und nach weg. Ich war der letzte Sekretär und es war nichts mehr zu machen. Zu der letzten Versammlung erschienen nur noch zwei Mitglieder."

So das Schreiben; eins aus mehreren aus jüngster Zeit. Woher nun dieser Unterschied zwischen stagnierenden, sterbenden, zugrunde gegangenen und den hoher Blüthe sich erfreuenden Vereinen? In Natur und Wesen der Unterstützungsvereine kann die Ursache erwähnter Erscheinung nicht zu suchen sein; sie muss vielmehr an den Menschen, d.h. in diesem Fall an den Beamten und Mitgliedern der

¹⁾ Mit Erlaubnis des Verfassers abgedruckt aus dem eben erschienenen Bändchen "Brot. Gedanken zu den Sonntags- und Festtagsevangelien des Kirchenjahres," das ermit bestens als Sonntagslesung empfohlen sei.

betf. Vereine liegen, es müsste denn sein, dass gewisse Umstände lokaler Art in manchen Fällen entweder hindernd oder fördernd ihren Einfluss geltend machen.

Gedenkt der Vorfahren und ihrer Thaten!

Es war ein Amerikaner alt eingessener Art, der den bedeutsamen Ausspruch that: ein Volk, das seiner Vorfahren nicht gedenkt und sie nicht ehrt, müsse wahrhaft schlecht sein! Umgekehrt handeln jene aus dem Geiste der Religion, die sich des alttestamentlichen Ausspruchs erinnern: "Lasset uns preisen unsere Vorfahren in ihren Geschlechtern, Grosses hat der Herr an ihnen gethan."

Unwillkürlich erinnert daran der vom St. Petersverein in St. Paul jüngst angenommene Antrag des Hrn. M. Weisskopf, in seinen monatigen Versammlungen, Protokolle aus den Gründungsjahren vorzulesen. Mit Recht betont der "Wanderer" in seinem Bericht: "Die alten Vereinsprotokolle sind eine reiche Fundgrube für die Kenntnis der Geschichte unserer Pfarrgemeinden und Gemeinwesen und sind ausserdem geeignet, die jüngere Generation zur Nachahmung des Opfersinns und der Schaffensfreude der schlichten Pioniere anzuregen."

Wir möchten diesen Beschluss anderen Vereinen zur Nachahmung empfehlen, wobei es sich allerdings als rathsam erweisen dürfte, die Berichte der alten Protokolle, im Lichte zeitgenössischer Zustände in Kirche und Staat erläutern zu lassen.

Lesertreue.

Die deutsche katholische Presse unseres Landes nahm bisher, im Vergleich zu den in der Landessprache erscheinenden katholischen Blättern, eine beneidenswerthe Stellung ein, dank der Sicherheit, die ihr aus der Treue und Zuverlässigkeit ihrer Leser erwuchs. Die deutsche Familie las nicht nur die bestellte Zeitung, was man von anderen nicht immer sagen kann, sondern sie bezahlte auch den Abonnementspreis wenn irgend möglich regelmässig, und bestellte das Blatt nur dann ab, wenn die Ungunst der Verhältnisse, das zu thun, nothwendig machte.

Diese allgemeine Erfahrung können wir auch mit Bezug auf das "Central Blatt" nur bestätigen. Wie manches Schreiben gelangte im Laufe der Jahre an uns, in dem ein braver Alter uns schrieb er sehe sich gezwungen abzubestellen, weil Alter, Armuth, Blindheit, ihn zwängen, auf unsere Zeitschrift zu verzichten. Als ein rührendes Beispiel dieser Art für viele, die uns im Laufe der Jahre in den Redaktionen katholischer Blätter zu Gesichte gekommen sind, wollen wir ein derartiges Schreiben aus Minnesota vom 11. Januar wiedergeben. Es ist in seiner Art ein Denkmal nicht nur echter katholischer sondern auch redlicher deutscher Gesinnung:

"Ich will Sie benachrichtigen, dass ich nicht mehr im Stande bin, das Central-Blatt weiter zu halten. Ich bin arm und 77 Jahre alt; kann keine Arbeit mehr verrichten, darum müssen Sie meinen Namen nun schon von der Liste streichen. Ich thue es gewiss nicht gerne, aber es muss sein. Ich schulde jetzt bereits drei Jahre, vom Februar 1925 bis Februar 1928, also \$6.00, wofür ich das Geld mit

einschicke und Ihnen danke, dass Sie mir so viel Zutrauen geschenkt haben."

Aus diesen Worten spricht ein Geist, dem die katholische Sache in Amerika, und besonders unser Central-Verein und unsere Presse, viel verdankt. Wo dieser Geist schwindet, stösst jeder Versuch die katholische Aktion zu entwickeln, auf grosse Schwierigkeiten.

Das Hilfswerk für Mitteleuropa.

Die Liebe zur alten Heimath und die Dankbarkeit für empfangene Wohlthaten bewegt immer noch manche unserer Mitglieder, der C. St. Gaben zur Vertheilung unter die Nothleidenden in Deutschland und Österreich anzuvertrauen. Und es herrscht drüben noch, mag man sagen was man will, viel Elend. So versichert z.B. die Oberin des Kinderheims zu Wismar, Schw. M. Wladimira, nachdem sie gedankt für die empfangene Weihnachtsgabe:

"Unsere Noth hier in Mecklenburg ist sehr gross. Über 200 arme Kinder wohnen in unserm Pfarrbezirk, von denen 40 der Ärmsten bei uns untergebracht sind. Ganz krank und elend, oft halb verhungert kommen die armen Kinderchen bei uns an. Da gilt es denn wochenlang, das geknickte, junge Leben wieder zu retten, was viel Mühe und oft auch manche Nachtwache erfordert."

Charakteristisch für die immer noch in Deutschland herrschenden Zustände ist ausserdem folgende Stelle aus dem Dankschreiben der Josephschwwestern zu St. Trudpert in Baden:

"Dass wir hier in St. Trudpert, bereits mittellos, als Flüchtlinge ankamen und mit schweren Opfern und Entbehrungen uns in einer Remise einrichten mussten, deren Räume für unsere Bedürfnisse lange nicht genügten, haben wir schon früher der Verehrl. Central-Stelle gemeldet und auch reichliche Unterstützung gefunden in den ersten Jahren. Doch war es uns bis jetzt noch nicht möglich, unsere Räumlichkeiten zu erweitern, was uns in unsern Bestrebungen für die Wohlfahrtsthätigkeit und Pflege überaus hemmend im Wege stand, da wir oft nicht wussten, wo wir unsere Kranken unterbringen sollten. Unsere alten, ausgearbeiteten, dienstunfähigen Schwestern mussten wir geradezu auf verschiedenen Stationen unterbringen, die doch auch eine besondere Verpflegung so nothwendig gebraucht hätten. Aus unserem grossen Platzmangel erwuchsen uns schwere und grosse Sorgen. Endlich ist es uns gelungen, das hiesige alte Pfarrhaus zu erstehen, das aber erst ausgebaut und eingerichtet werden muss. Obgleich wir ohnehin von unsern Schulden fast erdrückt werden, sollen wir noch das alte Haus herrichten lassen. Ein altes ehemaliges Benediktinerstift; was das für uns bedeutet, können Sie gewiss gut erfassen, denn vom Boden bis an den First hinauf ist alles reparaturbedürftig. Wir bringen schon die Zinsen für unsere Schulden kaum und nur mit der äussersten Einschränkung auf. Platz müssen wir unbedingt schaffen, da die engen Räume der Gesundheit der Insassen höchst gefährlich und nachtheilig sind. Hier in Deutschland konnten wir vor einigen Jahren, sogar noch vor zwei Jahren, da und dort eine helfende Hand finden, was aber jetzt nicht mehr möglich ist. Wo wir anklopfen heisst es: 'Wir sind selbst auf die Wohlthätigkeit anderer angewiesen!'—Was bleibt uns da noch übrig, als es in Amerika wieder und wieder zu probieren?"

Dankbar wird von den Bischöfen der deutschen Diaspora unsere Hilfe empfunden. Mit seinen Glückwünschen zum neuen Jahr verbindet z.B. der hochwst. Hr. Caspar Klein, Paderborn,

"den innigsten Dank für das viele Gute, das Sie auch im verflossenen Jahre der Diözese Paderborn durch Zusage von Gaben erwiesen haben."

Eines Missionars Nothruf.

Zwei Tage vor dem grossen Feste der Ankunft des Herrn empfing die C. St. ein Dankschreiben des Paters Jas. F. Eich, der unermüdlich im Herzen Afrikas für das Heil der armen Schwarzen wirkt. Er bedankt sich darin nicht nur für die ihm zuletzt zugesandte Gabe im Betrage von \$41.50, sondern auch, wie er schreibt "für alle Geld- und Zeitschriftensendungen während dem Jahre."

Sodann erzählt Pater Eich von seiner bitteren

ich jemals nur hoffen darf, ein solches Landstück zu besitzen. Dabei wäre ein solcher Besitz die einzige mögliche Hilfe gegen die Dürre. Dann bräuchte ich nicht jede Woche \$9.00, oder mehr, allein für Mehl auszugeben. Es wäre herrlich, wenn der C.-V. uns behilflich sein würde, die erwähnte Kaufsumme aufzutreiben."

Unsere Brüder im Elend.¹⁾

Jene unserer Stammes- und Religionsgenossen, die durch irgendwelche Umstände und nicht immer freiwilligerweise versprengt unter Fremden zu woh-



Missionskirche in Onseepkans, Süd-Afrika.

"Dies ist die Kirche, die der Central-Verein erbauen half. Nehmen Sie diese Aufnahme als kleinen Beweis unserer herzlichsten Dankbarkeit entgegen.

REV. JAS. F. EICH."

toth. Seine Kirche sei allerdings fertiggestellt, aber andere schwere Sorgen", schreibt er, drücken sie ein Alp auf mich nieder, die Brotsorgen!" Er fährt dann fort:

"Seit März 1925 warten wir vergebens auf Regen. Diese Trockenheit und unaussethliche Hitze haben unersetzlichen Schaden angerichtet. Es ist keine Übertreibung wenn ich Ihnen sage, dass wir Hunger leiden. Jede Woche muss ich einen Sack grobes Mehl kaufen, zu \$9 den Sack, um meiner 30 Waisenkinderchen Hunger zu stillen und um die ehrwürdigen Schwestern und mich zu nähren. Wo soll ich das Geld hernehmen? Die Zukunft ist dunkel. Die einzige Hoffnung für uns ist Regen. Wenn der lb. Gott sich unserer nicht bald erbarmt mit Regen, dann weiss ich wirklich nicht, was uns werden wird. Unsere anti-katholische calvinische Bören-Regierung wird uns Katholiken keine Unterstützung zukommen lassen. Wir sind ihnen so wie so ein Dorn im Auge. Hier hilft nur noch Gebet und Opfer, um das Herz Gottes zu erweichen. Wenn ich mehr Grund hätte, dann könnte ich selbst Weizen u. s. w. pflanzen und ernten.

"Es besteht hier ein ausgezeichnetes Bewässerungssystem (irrigation), ein Kanal, der uns Wasser aus dem Orangefluss zuführt. Vermittelst kleiner Gräben wird nun das Land bewässert, so dass man nicht vom Regen abhängt. Doch ist das Land, das so bewässert wird, sehr, sehr, theuer; ich darf daher auch nicht die geringste Hoffnung hegen, etwas davon erwerben zu können. Die Parzellen sind rund fünf Acker gross und kosten \$3500-\$4000 in anbaufähigem Zustande. Wenn der lb. Gott nicht einen wohlhabenden Amerikaner veranlasste, mir eine solche Summe zur Verfügung zu stellen, so weiss ich nicht wie

nen gezwungen sind, sind unserer besonderen Liebe werth und zumeist auch bedürftig. Die C. St. thut für sie, was sie vermag.

Aus dem kleinen deutschen Waisenhaus zu Endje in Bulgarien schreibt uns die ehrw. Priorin M. Juliana Peetz O. S. B. am 9. Jan. d.J.:

"Mit herzlichem Danke quittiere ich anbei den Empfang von 25 Dollar zum Besten unseres Waisenhauses. Das war für uns eine hochwillkommene, überaus freudige Dreikönigsgabe! Der liebe Gott vergelte Ihnen diese Wohlthat tausendfach! — Mit neuem Muthe arbeitet man gerne weiter an dem Werke, das uns Gottes Vorsehung übergab, wenn man weiss dass edle Seelen, denen man schon so viel verdankt, in Treue mithelfen und den Pionieren so thatkräftig unter die Arme greifen."

Die Provinzialoberin der in Rumänien wirkenden Schulschwestern v. U. L. Fr., die ehrw. M. Paulina Szönyi, meldet aus Temesvar:

"Sie freuen sich wieder in der Lage zu sein, uns eine Unterstützung zukommen lassen zu können. Welch reine, christliche Weihnachtsfreude bedeutet dies für Sie! Und welche Freude haben Sie dadurch auch in unserem klösterlichen Konvente ausgelöst! Gott der Herr lohne Ihre grosse Güte mit materiellem und geist'gem Segen und führe zu glücklicher Verwirklichung Ihrer edlen Bestrebungen und gemeinnützigen Pläne."

Aus einer Ortschaft der berühmten deutschen

¹⁾ Das Wort Elend wird hier gebraucht in seiner ursprünglichen Bedeutung: Fremde.

Sprachinsel Gottschee, heute in Süd-Slavien gelegen, schreibt ein würdiger Pfarrherr:

„Ich bedanke mich schönstens für Ihre gütige Zuwendung von zehn Messstipendien. Möge Euch der liebe Gott in Eurem katholischen Vereinswirken mit grossem Erfolge segnen. Ich gedenke Eurer täglich in meinem priesterlichen Gebete und bitte wieder herzlichst um weiteres Wohlwollen und geneigte Unterstützung.“

* Hermann J. Weiden. *

In einem für die „Aurora u. christl. Woche“ geschriebenen Bericht über die am 2. Januar erfolgte Beisetzung des Hrn. Hermann J. Weiden, von New York, erklärt L. H.: „In Herrn Weiden verliert der New Yorker Lokalzweig, dessen Schatzmeister er bis zu seinem Tode war, ein nicht leicht zu ersetzendes, rühriges Mitglied.“ Der Präsident des C. V. aber erklärt: „Der Verstorbene war unserer Besten in New York Einer, immer bereit für unsere Sache zu wirken und auch Geldopfer zu bringen.“ Es betheiligten sich an den feierlichen Exequien in der St. Johannes Evang. Kirche nicht nur die Beamten des N. Y. Lokalzweiges des C. V., sondern auch an die 300 Mitglieder der ihm angeschlossenen Vereine.

Der Verstorbene war Mitglied des Kath. Sängerbundes, der Kolping Society und des Father Nicot Council C. B. L., die alle dem C. V. angehören. Auch ausserhalb unsrer Kreise war er seiner Mildthätigkeit wegen bekannt. Vor etwa Jahresfrist verlor Hr. Weiden, der im siebzigsten Lebensjahre stand, seine Frau durch den Tod; ein Sohn, der ebenfalls dem C. V. angehört, überlebt den Vater.

Miszellen.

Einer unserer Stillen im Lande, der dem C. V. stets warmes Interesse entgegenbrachte, Hr. Dr. Peter Latz, wurde von dem in Belgien residierenden Generaloberen der Marienbrüder durch die Verleihung eines Ehrenzeichens nebst Diplom bedacht „in Anerkennung der aufopfernden Hingabe,“ mit der er „viele Jahre hindurch den ehrw. Marienbrüdern in Chicago in Ausübung des ärztlichen Berufes seine Dienste zur Verfügung stellte.“

Seit vielen Jahren bereits ist der St. Josephs Unterstz. Verein zu San Francisco auf 25 Exemplare unserer Zeitschrift abonniert, und ebenso pünktlich entrichtet er das Abonnementsgeld. Ausserdem lässt er keine Gelegenheit, unsere freien Flugblätter zu bestellen und zu vertheilen, unbenutzt vorübergehen. Da ist die Frage statthaft: Warum bleiben die meisten dem C. V. angeschlossenen Vereine in dieser Hinsicht so weit zurück hinter dem vorbildlichen Verhalten jener braven Gruppe katholischer Männer am Goldenen Thor?

Vom Hl. Vater wurden zwei Männer, die sich seit Jahren in selbstloser Weise dem Werke des Raphaels Vereins und des Leo Hauses widmen, durch Verleihung des Ehrenkreuzes „pro Ecclesia et Pontifice“ ausgezeichnet: die Herren Philipp A. Schindler und Bernhard Friedrich.

Hr. Schindler war früher Sekretär und ist zur Zeit Schatzmeister des Vereins und der Anstalt; Hr. Friedrich betreut bereits seit 1892 die ankommenden und abreisenden Gäste des Leo Hauses auf Ellis Island, den Bahnhöfen und den Piers.

Unter den in jüngster Zeit vom Hl. Stuhl ausgezeichneten Freunden unserer Sache wäre nun zu nennen der hochw. B. H. Fuerst, Kaplan am St. Scholastica Convent and Academy zu Fort Smith; der Hl. Vater verlieh ihm die Würde eines päpstlichen Hausprälaten.

Rev. Fuerst, am 18. April, 1866, zu Bremen geboren, landete am 1. Juni, 1883, in Amerika, und wurde am 25. April, 1889, zu Little Rock zum Priester geweiht. Er war längere Zeit hindurch Pfarrer zu Pocahontas. Msgr. Fuerst hat erst jüngst die C. St. mit einer grösseren Anzahl für deren Bücherei bestimmter Bücher bedacht.

In seine alte Diözese, Poona, aus der ihn der Krieg vertrieben, zurückgekehrt, sieht sich der hochwst. Erzbischof Doering, S. J., veranlasst, um Unterstützung zu bitten. Er schreibt aus jener indischen Bischofsstadt:

„Die lange Vakanz (seit 1914) hat grossen Nachtheil gehabt. Es fehlte an der nöthigen Zahl von Missionären, da die früheren, mit Ausnahme von einigen Schweizern, alle verbannt wurden. Heute erhalte ich drei zurück, die von Europa anlangen.“

„Ich werde Ihnen sehr dankbar sein, wenn ich auch in Indien auf Ihre Hilfe rechnen darf. Es fehlen uns vor allem Messstipendien, die eine so grosse Hilfe bedeuten. Mehr als 200 könnte ich jeden Monat gebrauchen.“

Anerkennung fand bei den Missionären das Vorgehen der C. St., die im vorflossenen Sommer davor warnte, die für China bestimmten Zuschriften und Geldsendungen einzustellen der dortigen Unruhen wegen. Wir versicherten, die Post funktioniere nach wie vor in zuverlässiger Weise und man verschlimmere die Lage der Glaubensboten nur durch die Entziehung der ihnen unter obwaltenden Umständen so nöthigen Geldmittel.

In seinem jüngsten Schreiben versichert uns der in der Provinz Shantung thätige Pater Francis Roeb, O.F.M.:

„Sodann danke ich Ihnen bestens für den schönen Pressbrief, den Sie im August an alle deutschen Zeitungen in den Staaten geschickt haben, um das Interesse für die Chinamission wieder zu beleben.“

In der am Neujahrstage abgehaltenen Jahresversammlung des Volksvereins Philadelphia feierte man die Löschung der bisher auf dem Vereinshaus lastenden Schuld von \$1,000 durch Verbrennen des Hypothekenbriefes. Die erwähnte Summe floss dem Verband aus dem Überschuss des letztjährigen C. V. Konventionsfonds zu.

Seine Einnahmen beliefen sich im letzten Jahre auf \$3,943.79; davon entfallen \$728.40 auf Mitgliedskarten. Nachahmenswerth ist das Bestreben des Volksvereins, einen Wohlthätigkeitsfonds zu sammeln—er beläuft sich gegenwärtig auf \$2,500—dessen Zinsen für milde Zwecke verwendet werden. Zwei eifrige, verdiente bisherige Beamten, die Herren Anton Osada und A. J. Zeits, schieden bei dieser Gelegenheit aus ihren Ämtern aus. Hr. Georg Margraff wurde an Stelle des Letztgenannten als Präsident erwählt.

Nicht allzuvielen Vereinen sind auf den im Weihnachtsrundsreiben des C. V. Präsidenten enthaltenen Vorschlag, einen weiteren Beitrag zum Stiftungsfonds zu liefern, eingegangen. Unter den wenigen, die dem Rufe folgten, war die Union des hl. Stefan, St. Louis, was besonderer Erwähnung werth ist.